LIBRARY OF PRINCETON
MAY 9 1952
THEOLOGICAL SEMINARY
I-7

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryreview1810unse

THE TOMB OF EZRA ON THE TIGRIS RIVER.

A GLIMPSE OF THE CREEK AT BUSRAH, ARABIA.

THE

MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 10.—*Old Series.*—OCTOBER.—VOL. VIII. No. 10.—*New Series.*

MIRACLES OF MISSIONS.—No. XXIV.

THE ROMANCE OF THE HOVA BIBLE.*

BY THE EDITOR-IN-CHIEF.

As the heart makes the theology, so, it is to be feared, it often makes the history, or at least misreads it. Because amid the four millions of Madagascar nine tenths still remain heathen, there is on the part of some no little proneness to depreciate the grand results of Protestant missions there, and to disparage the magnitude of the work begun in 1820.

We have thought well to reproduce, from the panorama of these seventy-five years, one scene which is at once full of romance and reality, pathetic and poetic, vivid in its contrasts and intense in its interest—the story of the Malagasy Bible. Christian missions have many such pictures, which need no retouching by human hands to make them brilliant with historic lustre, and fascinating with romantic beauty; but this story of the Hova Scriptures will bear to be put beside any similar narrative of this missionary century.

Seventy-five years ago two humble Welshmen landed on the coast of Madagascar—David Jones and David Griffiths. But one year apart in their arrival at Antananarivo, they were the pioneers of Protestant missions on this great island, which has been called the Britain of the Dark Continent.

They found the French mission, which had preceded them by more than a century and a half, had scarce left even a permanent footprint to mark its twenty years of experiment. Madagascar was still virgin soil; the people lacked all true knowledge of Christ, and had not even a written language. It was still a pioneer work that was to be done; and a score of years of teaching, discouragement, and hardship had failed even to lay the foundations for a church of Christ.

* See "Madagascar of To-day." By Rev. W. E. Cousins. F. H. Revell & Co.

The reason was obvious. Roman Catholics had made there, as in so many other places, the fatal mistake of *not giving to the people the Word of God.* God has ordained that no mission work shall be lasting which does not magnify the Holy Scriptures as the corner-stone of Christian education. These two Welshmen recognized the cause of the failure of Nacquart and Gondrée, and they began, as soon as they learned the Malagasy tongue, and when, in fact, they were as yet novices in this strange language, to translate into it the Word of God. Distrusting their own imperfect acquaintance with the vernacular, they selected from their more promising scholars, some as assistants, and they are still honored in Madagascar as "The Twelve." So faithful was the work done, that by March, 1830, only ten years after David Jones had reached the capital, the first edition of three thousand copies of the New Testament was completed ; and considerable portions of the Old Testament had likewise been translated.

The devil now came down, having great wrath, as though he knew that, with an open Bible, his time would be short. Already the Word of God had begun to turn the little world of the Hovas upside down ; and we need no greater proof of the mighty power and influence it had begun to wield among the people than the organized opposition it now encountered.

Soon after King Radama I. died, in 1828 clouds began to gather on the horizon, and lurid lightnings played amid the darkness. There were threatenings of a coming storm, and seven years later the violence of a malicious and cruel persecution burst upon the infant church. Queen Ranavalona I.—the Bloody Mary of Madagascar—issued her famous edict against the religion of the Christian's Bible, March 1st, 1835.

At that time a part of the Book of Job, and the whole of the Old Testament from Ezekiel to Malachi, remained yet to go through the press. Uncertain how soon, by expulsion or martyrdom, they might have to leave the young church to itself, the missionaries prayed for time and strength to complete the Malagasy Bible. It was like attempting to gather up household goods and put them in a place of shelter when a volcano was belching out lava and ashes overhead. Undismayed by danger, undaunted by difficulty, deserted by timid converts, and watched by a suspicious government, they toiled without resting and prayed without ceasing.

Unable to secure native aid, they had to do the work of printing and even of composing type ; but by the end of June, four months after the edict of intolerance had pealed out its thunders, the first bound copies of the complete Bible were ready for the Hova Church !

And now the next question was how to prevent this whole edition from destruction by the Satanic queen and her servile minions. Most of these new Bibles were secretly scattered among the converts in whose piety and loyalty they could repose most confidence. But, for greater security, and so that, if all these were discovered and consigned to the flames, as many of them were, a precious remnant might survive, they buried seventy

copies in the earth—precious seed for a future harvest when the storm should have spent its fury.

They had done their work none too soon or too speedily ; and now their expulsion was decreed, and for twenty-five years Protestant missionaries were exiles. The translators of the Bible were driven from Madagascar, but the Bible they had translated was not so easily driven away. In the story of that martyr church two facts stand out like opposing mountain peaks on a landscape—like Gerizim, the mount of blessing, and Ebal, the mount of curse, at the gateway to the plains of Sychar—the intense hatred of the persecuting queen and her court toward the new Bible, and the equally intense love and devotion of the Hova martyrs toward that hated and proscribed book.

History furnishes few more pathetic tales of heroism, even where touched with the pencil of romantic fancy, than is found in the martyr church of Madagascar. The blessed Book had to be treasured in secret, and in secret read and studied. Discovery meant the sure destruction of the book, and the almost equally sure death of the possessor. Every copy of the Bible was therefore kept and read at risk of life. A quarter of a century is a long period of testing ; but they stood the test. When some of the Bibles were found, as they were, and committed to the flames, they hid the rest in trunks of trees and in rock caves, and many of them committed large portions to memory, that at least one imperishable record might be preserved which no fire could destroy. And, when the missionaries once more found welcome at Madagascar, very few complete Bibles were left ; perhaps not more than a dozen or so survived ; and with these was associated a most pathetic interest. They were thumbed and worn into shreds, or patched and so preserved, but treated as precious relics that no price could buy ; and he was counted specially happy who could produce even a few leaves of the sacred Word, however soiled or ragged through much use, or mildewed with the mould of the damp place where they had been secreted.

The revision of this early translation supplies in its way a story scarcely less romantic. On December 1st, 1873, eight foreigners and three natives began a work, not completed until thirteen years later, of retranslation. When the first Bible had been prepared, the knowledge of the language had been so imperfect that, as in all other similar cases, errors had inevitably crept in, and it became necessary to prepare another version, embodying all the results of later and more accurate scholarship. On that new Revision Committee five denominations of Christians were represented, all working in loving harmony during all the years of the work, though only two Europeans and one native, who were members at the inception, remained on the committee until its completion.

The meetings were held on Wednesdays, and two sittings of three hours each were given to the task. So slowly and carefully was the work done that a day was sometimes spent on a dozen verses, though sometimes

from sixty to eighty were covered. But what a beautiful sight in God's eyes it must have been, when, for nearly fourteen years, Anglicans and Lutherans, Presbyterians, Independents and Friends sat every week studiously seeking to make a new and complete Bible for the people, forgetting all minor differences in one absorbing aim and work! and, as Mr. Cousins beautifully says, even Mr. Richardson's Malagasy Dictionary lying comparatively unused on the table, because at one end was a living lexicon of the native language in the person of three native helpers,* to whom, in fact, the final revision was mainly entrusted.

When the labor of these long years reached completion, and the prayers of more than six hundred successive sessions had been answered, it was felt that a thanksgiving service should signalize the close of such a gigantic task. And the place chosen for such a praise service—there could be none so appropriate—was the stone memorial church at Ambònin' Ampamarinana, the sanctuary reared on the verge of the precipice over which, thirty-eight years before, fourteen Malagasy martyrs had been flung, because they loved that Bible and would not disown the Christ it had revealed!

But in what different circumstances that thanksgiving service was held! When that earliest edition had been completed, a storm of pitiless persecution was beating on the heads of native Christians, before which even the translators were driven away. Now it was eighteen years since the public burning of the idols, and at the thanksgiving meeting behold His Excellency, Rainilaiarwóny, the Prime Minister, sent by a Christian queen, Ranavalona II., the first Christian sovereign of Madagascar, to represent her and convey to all who had aided in this great work the thanks of the queen. With what emotions must they who remembered the horrors of the reign of the first Ranavalona have heard this noble premier, the queen's consort, as he told of the profound personal interest his royal wife had taken in the work of revision, and how in her jealousy for its perfection she had herself often suggested to the revisers certain suitable words and phrases to convey the sacred sense. And so in more than two thousand congregations and nearly as many schools, representing more than three hundred thousand Protestant Christians, this revised Bible is to be used.

If facts have any force, surely no one who candidly surveys this panoramic scene can doubt that a Divine Artist has been at work. The hand of God has drawn these outlines, and there is a touch of celestial coloring. The rainbow round about the throne reflects its sevenfold beauty in the history of the Hova Church; there is something which arches this whole seventy-five years, in sight like unto an emerald. Shall we question the Divine sanction upon missions when seventy-five years among the Hovas work such changes and reveal such fruits?

---

* P. 122.

THE GOSPEL IN RUSSIA.

The writer, in conversation with a highly placed Russian official, inquired what he thought was the greatest obstacle to the progress of true religion in the great empire of the Czar, and the remarkable answer was immediately given: "There are no obstacles; the people are ready, even the Church is ready. Let the movement but have life, and be in harmony with our Russian sympathies and character, and nothing can oppose or retard it. Before all else, we are a religious people."

From his peculiar point of view there is much of truth in this dictum of the Russian official. The people are unquestionably prepared for a great religious revival, and in many ways the Orthodox Greek Church shows a liberality and a receptivity which is quite remarkable. Nevertheless, in spite of the official's opinion, there are obstacles to the spread of evangelical religion in Russia, so formidable and so numerous that one almost despairs of seeing them altogether removed in our day. Let us look for a moment at the position of affairs. Of the one hundred million Russians inhabiting Russia in Europe and Siberia, about eighty millions are orthodox Greek Churchmen, and some twenty millions are heretics of one school or another—Old Believers, Old Ritualists, Molokans, Stundists, etc. The policy of the Church and State toward dissent has been almost invariably one of severe repression, appalling sometimes in its severity. The result is that persecutor and persecuted view one another with an hostility difficult for people to judge who enjoy perfect religious freedom. Besides, the conduct of the "heretics" themselves has been often so indecorous, so fanatical and intolerant, and the excrescences which they have put forth have been frequently so offensive, that almost all the sympathy felt for them by the warm-hearted and more liberal of the orthodox has been chilled. In Russia, therefore, dissenter and Churchman are face to face, hating one another bitterly, the former excluded from every privilege, from every office in the State, hunted down by those two steady allies, priests and police, prohibited in most cases from worshipping in his own way, his children often taken from him and forcibly brought up in the orthodox faith. The position of the Russian dissenter is an intolerable one, and only the most steadfast belief in the infallibility of his doctrines, and the ever-present hope that his fidelity to principle will have its glorious reward hereafter, could compensate him for his life of toil and trouble, for the ignominy and contempt poured upon him.

There can be no doubt that among the different dissenting bodies in Russia there are, on the whole, far greater evidences of energetic religious life than among the orthodox. The very multiplicity of sects among them, however harmful and disastrous it may be in many ways, is still proof that they are thinking, that religion is a reality to them, that it is a tremendous force playing a controlling part in their lives. Hardly a sect

among them that is not eagerly missionary in spirit and practice. Generally it is this very propagandist zeal of theirs which gets them so often into trouble, for no orthodox Russian is allowed to leave the Greek Church without being liable to transportation to Siberia, and the same terrible punishment is likewise meted out to any sectarian who either attempts to or succeeds in perverting any member of the Orthodox Church. These drastic punishments, however, have never deterred enthusiastic propagandists anywhere, and the result in Russia agrees with universal experience, that danger lends attraction to the missionary's work, and that a martyr's crown is often a far greater inducement to work than the prospect of full money-bags and an easy old age.

I am often asked, apart from the Stundists and other Russian sects professing what is known as Protestant doctrine, is there any vital evangelical force at work among the numerous millions of the other heretical bodies? I believe there is. To too great an extent the leaders of the Old Believers, the most numerous of these sects, are taken up with the empty points of ritual which divide them from orthodoxy, their minds are too full of an antipathy almost absurd in its strength to anything modern or that deflects in any way from the methods of their fathers, but their very isolation, and the fact that they give their minds to the consideration of sacred subjects, are evangelical forces of the strongest character. Many of them will not take a New Testament or other religious book in their hands if it is written in modern Russ. They deem it profane to quote Scripture in any language other than the ancient Slavonic, but this very conservatism of theirs has forced them to pay attention to the Scriptures, and to learn by heart whole chapters of the Bible, which are handed down orally from father to son, from generation to generation. One of the most affecting services I ever attended was in the little hut of one of these sectaries. Before retiring for the night my host and his wife stood in the middle of the room and recited psalm after psalm, passage after passage, without an error so far as I could judge. Neither of them could read, and their parents and grandparents before them were equally illiterate. After careful study of these, the more ancient of the sectaries, I am led to believe that the vital principles of religion are slowly and steadily finding their way among them, and that there seems to me some slight softening of the asperities which used to mark their dealings with those who were not their co-religionists.

But in addition to the hostile attitude of sect toward sect and of orthodoxy toward heresy, there is another far more fatal obstacle to the uninterrupted course of evangelical truth in Russia. I refer to the influences which centre in the great lay *procureur* of the Holy Synod, M. Constantine Pobedanostseff. This able man, notwithstanding a temporary eclipse at the accession of the present Czar, is still the most powerful statesman in Russia. He is thoroughly sincere in his notion that the welfare of the empire depends upon the intimate connection of Church and State, and no

pains are too great and no labor is without reward which has for its object the welding together the closest interests of both. Dissent from the Church is, in his view, disloyalty to the empire. The dissenter who, enamored of Luther's doctrines, hangs up a picture of the great reformer in his room, is not far from hanging up a picture of the German Emperor, or from deposing the picture of the Czar. These are in reality M. Pobedanostseff's views more than once expressed. The passionate love which this statesman bears to his church is part of the fibre of his being. In a well-known passage he once declared to the leaders of the Evangelical Alliance, that it was the Russian Church which stood for two hundred years between Western Europe and the Mongolian invaders from the East, that if the East has left its impress too deeply on the Russian character, it is because Russia took upon herself what might have destroyed Europe, and that instead of the Western churches sneering at the supposed intolerance and immobility of their Russian sister, they should be filled with admiration at the constancy and fortitude which has enabled her to preserve inviolate her holiest traditions and her undying hopes. Both as Churchman and as politician, therefore, Pobedanostseff will tolerate no deflection from the standards of the orthodox faith, and if a handful of peasants here and there in the interior maintain their right to liberty of conscience, or if the Lutheran pastors of the Baltic provinces interfere with the rights of the Russian clergy, or if the Roman Catholics of Poland attempt any undue assertion of the rights of the Latin Church, they are one and all summarily crushed. We can have nothing but admiration for zeal properly directed and guided by discretion into right channels, but when a highly placed statesman, a man of great culture and knowledge of the world, thinks that he can advance the cause of true religion by petty restrictions, by vexatious harryings of peasants' cottages and kidnapping of their children, by prison and stick and banishment, by depriving hundreds of innocent men and women of their personal rights and privileges, by conduct, in a word, which approaches in its ferocity the methods of the Spanish zealots of the seventeenth century, we have nothing but reprobation for such a statesman, we have nothing but condemnation for his principals, and our most entire sympathies are wholly with the wretched victims who for the faith that is in them remain undaunted in face of the priests and police who hound them on to prison and exile. It was the foolish notion of many well-wishers of Russia that the persecutions which had disgraced the last years of Alexander III.'s reign would cease under the sway of Nicholas, but such hopes have turned out to be groundless, and after a short spell of quiet the jails are again receiving the more prominent of the Stundists and Baptists, and almost every chain of prisoners which crosses the snows of the Caucasus from Russia contains one or more representatives of that patient and heroic body of Protestant peasants who have done far more for the real advance of Russia than all the statesmen in Petersburg.

But despite persecution and many a dark cloud on the horizon, the outlook in Russia is anything but gloomy. Even if we abide by the somewhat uncertain test of numbers, there is every reason to believe that the Protestant or evangelical sects are increasing. If in one or two places the Orthodox Church can boast that it has eradicated dissent, there are innumerable districts all over Russia which now contain isolated bodies of Stundists where ten years ago there were none. The very dispersal of these brethren must tend to their rapid increase. Filled with zeal for his cause, the banished man and his family at once start to make known to their neighbors the great truths which have done so much for them.

Perhaps no factor in the situation is so important and far-reaching as the extraordinary circulation of the Scriptures, which is effected year after year in the mighty empire stretching from the Baltic to the Pacific. Between five and six hundred thousand copies of the Word of God are circulated every year in Russia, and he who would learn what is being actually done in bringing the Gospel to the people of Russia has only to study the deeply interesting reports of the agents of the British and Foreign Bible Society and the report of the Russian Society for Circulating the Scriptures. From all parts of the huge country the colporteurs of these societies meet with encouragement. It is not merely in the towns and cities that this work is being done. We read of hundreds of copies being distributed in a village, of the peasants on steamboats sitting all day long reading the Gospels, of employers buying copies for their workmen, and officers for their soldiers. The writer of this article has seen the colporteurs at their work, and more than once has noticed the tears start to the eyes of great rough fellows as they became possessed for the first time in their lives of a copy of the New Testament. This wonderful sowing will some day, and some day soon rather than late, bring in a rich harvest of Bible-illuminated souls.

Unquestionably the prospects are bright, and it is safe prophesying that the day is not far distant when the sweet faith and tender passions of the Russian nation will be used by the Master in the advancement of his kingdom to the uttermost ends of the world.

PEACE WITH JAPAN! RIOTS IN SZCHUAN!

BY REV. WILLIAM M. UPCRAFT, SZCHUAN, CHINA.

Again the flame of persecution and destruction has broken forth in China. While lovers of peace specially, and the world generally, were rejoicing at the restoration of peace in the Orient, and all were hoping for the fruits of peace in enlarged opportunities for intercourse with the subdued Chinese, Christendom was startled by reports of widespread uprising and persistent attacks on all kinds of mission work and workers,

such as have not been known before since the right to travel and reside in the interior of China was granted to Western nations. On May 29th, a date coincident with the annual fifth month festival, the trouble began at Chentu, the capital city of Szchuan province.

Owing to the recent extension of missionary enterprise in the western provinces, quite a large work was in course of development at Chentu, this being one of the most eligible as it is one of the most important points in this vast inland province. The China Inland Mission (pioneers in this as in many other places), the Methodist Episcopal, and Canadian Methodists, each had a company of workers and a working plant in operation, so that some seventeen adults (all young and nearly all new to the work) and eleven children, English and American, were at home in Chentu.

For some weeks before the actual riot ugly rumors had been spread throughout the city and neighborhood, retailing the old stories of child murder and mutilation, with local embellishments, but nothing serious was apprehended. Missionaries in China are accustomed to a maximum of misrepresentation.

Inflamed with wine toward the close of an exciting day, the crowd of riotous rowdies bore down upon the Canadian premises, forced the doors, took possession of the courts, and finally caused the little handful of helpless missionaries to seek flight by a rear gate, where escaping to the city wall, they hid in the darkness till midnight, and then escaped to the house of the Inland Mission. Repeated applications to the officials failed to bring relief, owing, as we now see, to the hostility of mandarins high in office, who refused the help that might easily have averted the disaster.

Returning early the following morning, the rioters finished their work of destruction upon the Canadian Mission, and then began an attack on the Inland Mission, in which the refugees of the previous night had taken shelter. Flight again was forced upon them, and having no door at the back, the wall was scaled by means of a ladder, and shelter *purchased* in a neighbor's house, where men, women, and children were hustled behind the curtains of a friendly bed, and the little crowd forced to wait in suspense and discomfort, within earshot of the yelling mob outside.

Who can tell of the hours of suffering in that poor refuge, and the uncertain future pressing upon them all! Meanwhile, over at the Methodist Episcopal Mission a similar scene was being enacted. Calmed somewhat, after the excitement of the previous night, by official assurance that no harm could befall them, the missionaries had returned to their house and arranged themselves for their usual work, when the crowd swept down upon them intent on destruction. Before the outer gate gave way they were able to get the children and a very few things over the back wall, into a loft placed at their disposal by a friendly neighbor. The dust of years was in accumulated wealth on floor and rafters, a hot sun beat upon the unceiled tiles, while the mothers stifled the cries of their babes lest such a sound should attract the rioting crowd in the next yard.

All that day they remained as spectators of the scene, while home and chapel and dispensary, their furniture, books, even trees and flowers, were destroyed, so eager were the crowd to wipe out the traces of the foreigners' home and work.

For ingenuity and diabolical delight in finding reasons why this should be done, the Chentu mob holds the palm. Bones were dug up and displayed, recent corpses exhumed and paraded, chickens killed and their blood smeared around on the walls, as evidence to support the charges made against the missionaries.

At length, from various points the driven, hunted ones were gathered together at the magistrate's yamen and found all safe ; no one missing, though many a narrow escape was related as experiences were compared and the day's full total made up.

Starting from this central point, the contagion spread till Kiating, Suifu, Yachow, Luchow, and many other points were involved. At some only a partial wreck was made, at others again the ruin was complete. In happy contrast to the conduct of the officials at Chentu, the mandarins at some other places did their utmost to protect the foreigners, and in a few cases succeeded.

The full tale cannot now be told. God intervened for His people marvellously, and in all the widespread trouble no life was lost. The native Christians suffered much and suffered well. And China stands again disgraced and discounted in the eyes of Christendom. The causes are not far to seek for this and other similar outbreaks.

It is, in the nature of things, only too true that we reap as we sow. Like seed like harvest. Given a credulous people, an incompetent administration, an assiduous misrepresentation of all foreigners, a relentless slandering of mission work and doctrine, and the result is not difficult to foresee. Sow Hunan placards ; reap Szchuan riots.

A diligent inquiry should be promptly instituted in this case and safeguards devised against a repetition. The right of Westerners to residence throughout the interior should be made unquestionable, and freedom guaranteed. There is a strong plea in present circumstances for prayer and intercession on behalf of China, her rulers and people, that she may see her hour of opportunity and acceptance.

THE RISE AND PROGRESS OF MODERN CHRISTIAN MISSIONS IN ARABIA.

BY GENERAL F. T. HAIG.

It would be deeply interesting, did space permit, to trace the gradual unfoldings of the Divine Providence in the re-introduction of the Gospel into Arabia, thirteen hundred years after Christianity had been blotted

out in that land by the sword of Mohammed and his successors, but the limits imposed upon this article forbid anything more than a glance at this part of the subject. For many centuries the Arabs had ceased to be a menace to Christianity and civilization. As the great missionaries of Islam they had spread their creed over nearly half the African Continent, and the ever-advancing wave of Mohammedanism had begun even to threaten the young Christian churches on the western coast. Still it was not until some time between 1880 and 1890 that Arabia itself, the cradle and home of the race, seriously engaged the attention of the Church of Christ. About that time, however, it became evident that the Spirit of God was moving upon the hearts of His people, and that the yearnings of His love were beginning to find expression in their prayers for the lost sons of Ishmael. "For some years," wrote an American minister in the far West, "I and my people have been praying for Arabia." More than one appeal went forth, pleading for the Arabs. Interest was awakened. Old Dr. Lansing, of the American Mission in Egypt, who for over thirty years had labored there, waiting for the dawn of a brighter day for the Moslem world, when one of these appeals fell into his hands, was all on fire to start for Yemen. "I could scarcely keep him," said his wife, "from mounting his dŏnkey and setting off at once." Keith-Falconer felt the same mighty impulse, left home and country, and settled at Aden, which for two short years became his mission field, and then his grave. The mantle of the elder Lansing fell upon his son, and he with a few other kindred spirits rose up at the Divine call and started the Arabian Mission, which now occupies the three most important points on the eastern side of the peninsula. Another mission, afterward taken up by the Church Missionary Society, was commenced at Kerak, on the mountains of Moab, by a Methodist preacher, Mr. Lethaby and his wife ; and Bagdad, which had already been occupied by the same society, in connection with their Persian Mission, now assumed new importance as a great Arab city. Finally the venerable Bishop French, who, after some thirty years of missionary labor in India, could not, though feeble and broken, cease from his loved employ, commenced work at Muscat, where shortly after, in a little nook at the foot of the cliffs, where the waves have washed up just sand enough to afford space for a few graves, he was laid to rest, consecrating the whole movement by his noble example of devotedness unto death for the salvation of his fellow-men.

Thus six of the most important strategic positions around the great peninsula are now held for Christ : those on the East Coast and at the head of the Gulf, commanding the whole *hinterland* of Central Arabia, by the (American) Arabian Mission ; that at Aden by the Scotch Mission ; and the two on the north by the Church Missionary Society. When we remember that this has been accomplished in little more than ten years since the attention of the Christian Church was first drawn to the subject, including all the preliminary organizations at home and inquiries abroad,

before actual settlement on the spot could be effected, there is cause for thankfulness and praise. At the same time it is necessary to point out that each of the three stations of the Arabian Mission is held at the present moment by *only one man*, whose death or disablement by sickness would instantly stop the work at that point. Immediate and strong reinforcements are called for. Only one side of the great fortress is as yet, and that but partially, invested, and no advance into the citadel, the great populous centres of Nejd and Jebel Shommar, is possible without further help. Ten millions of Arabs need something more than half a dozen men for their effectual evangelization. It is surprising, indeed, how much of vigorous forward movement and exploration has been done, chiefly by the Americans, in this short period. They have explored the beautiful mountainous country of Yemen in the southwest ; several hundred miles of the coast of Hadramaut on the south, including the centres of Makallah and Sheher ; and many hundred miles of the Euphrates and Tigris on the north, making the acquaintance there of new forms of Arab life, and of the interesting little community of the Sabeans, the descendants of the Hemero-baptists of the first centuries.

They have annexed Bahrein and Muscat to Busrah, their original settlement, and Rev. S. M. Zwemer has pushed his reconnaissances inland as far as Khateef and Hofhoof, on the way to Nejd and Central Arabia, finding more than one evidence of the truthfulness of Palgrave's picturesque descriptions of that country. Thousands of Bibles, Testaments, and portions of Scripture have been scattered by the Bible societies and missionaries around the various mission centres. Thus a good beginning of the great work has been made, most of the strategic points for mission work have been occupied, but nothing more ; but enough at least has been done to show that if only the men now in the field be properly backed up by the churches at home, not many years will elapse before all Arabia, north, south, east, and west, shall have heard the joyful sound, and "Ishmael shall live."

Let us now look a little more closely into the conditions of this great problem, the evangelization of Arabia. Nothing need here be said about the geography, climate, etc., of the country. Ample information already exists upon this part of the subject, and may be easily found elsewhere by those who desire it. Of the present distribution of political power, however, some account must be given, and I take the following from a tract by Rev. S. M. Zwemer.

"Sinai is Egyptian, and also the 200 miles of coast south of the Gulf of Akaba. Hedjaz belongs to the Turk, and he also grasps (not holds) Yemen, Asir, El Hasa, and Irak. All the rest of Arabia yields neither love, obedience, nor tribute to the Sublime Porte. The oppressed tribes of Upper Yemen were recently crushed into submission, but do not despair of future revolution. El Hasa (on the East Coast) frets like an Arab steed under the yoke of taxation, and Mecca itself dictates at times to the

1. THE TOMB OF A MOSLEM SAINT AT BUSRAH.
2. A CONVERTED MOSLEM HELPER.
3. REV. S. M. ZWEMER IN ARAB DRESS.
4. NATIVE HOUSES AT BUSRAH.

power behind the throne at Constantinople. The tribes near Aden, and the entire South Coast, including Oman with Muscat, are in one way or another under subsidy or 'protection' by the English, who rule the Gulf, and have a voice at Busrah and Bagdad. Wide, wild Nejd bends to the iron sceptre of the greatest Arab of our day, Ibn Rasheed, the Ameer of Jebel Shommar. For the rest, nomads roam the free desert, acknowledging no Sultan save the sword; they hold the parliament of war or peace in the black tents of Kedar. Thus, within the last fifty years have the schisms of Islam, the turmoil of Arab rebellion, and the diplomacy of English commerce, burst the barriers of the land of Ishmael for the All-conquering Son of Isaac; the very cradle of Islam is almost unveiled for the heralds of the Cross." To which I may add that Bahrein, the name given to two islands which lie just off the coast of El Hasa, and are the centre of the pearl fishery, has in a remarkable manner been preserved from Turkish aggression, and is ruled by an Arab Sheikh under the control of the British Resident at Bushire. The islands have a large population, are the nearest point along the coast to Nejd and all Central Arabia, and are therefore of the utmost importance as a mission station for an advance in that direction. In all these political arrangements we clearly trace the overruling hand of God, curbing Turkish aggression, suppressing Wahabee fanaticism, and so preparing the way for His Gospel. There is not room to dwell here upon other influences which have told in the same direction, such as the extension of commerce and intercourse with India, and the spectacle of the beneficent results of the British Government in that country, in Aden, and in Egypt.

But of yet greater interest is the question of the present religious condition of the Arab races. Does Islam retain its hold upon them as firmly as ever? How does their present mental attitude toward it, and toward the Christianity which it once supplanted, compare with that of the past ages and with that of the Arabs of North Africa? The question can only be lightly touched upon here. To treat of it at all satisfactorily would need a wider and fuller acquaintance than we yet possess, not only with the extent to which the outward forms of their religion are observed, but also with the inner thoughts and life of the people. Arabia is an immense country, about three fourths the size of India. Vast portions of it have as yet been unvisited except by a chance traveller passing hastily through, and having little real intercourse with the inhabitants. There may be lying, deep below the surface, phases of religious thought in parts of it with which we are wholly unacquainted. Has Christianity quite died out in the course of ages, or are there still faint memories and traditions of it which have influenced the religious ideas of the present day? We know not. It is certain, however, that in another country which might be named such a survival of as remote a past has actually taken place, and may yet prove a powerful factor in the conversion of its inhabitants. In general terms, however, it may perhaps be said that the influences of

time have told less unfavorably, from the Christian point of view, upon the Arabs of Arabia than upon the scattered but probably equally numerous portions of the race in North Africa. Romanism with its idolatry, on the one hand, and the scepticism and atheism which are the reaction from it, on the other, are the only forms of religious opinion, under the general name of Christianity, which the Arabs of North Africa have been acquainted with. The one they contemptuously reject, but the other is secretly spreading among the more cultured classes, especially in Algeria and Tunis, where French education is rapidly extending, and the state of mind it produces is even more unfavorable to the reception of the truth than the most fanatical forms of Mohammedanism.

The isolation of Arabia has to a great extent preserved it from these forms of error, while there has been nothing within the borders of the peninsula itself to strengthen or resuscitate faith, or effectually to counteract the disintegrating forces of sectarian division, Persian speculative thought, and, more perhaps than either, the indifference to all religious questions, which seems, according to some authorities, to be a characteristic of the race, and which in the case of the Bedouin is said to have led even Mohammed to despair of their conversion. In point of fact, Islam from the very first seems to have taken far less hold upon the Arabs than might be supposed. Immediately after the death of its founder a general revolt from his teachings took place, and for centuries the popular religion seems to have been little more than semi-paganism. Wahabeeism, which was an attempt to reinstate the religion of the prophet by his favorite weapon, the sword, has failed egregiously, and is now in the last stage of decay. The Arabs remain Mohammedans simply because they know of nothing better ; fanatical in some parts, doubtful and bewildered in others, not because they have rejected the Gospel, but because they have never heard it. The Bedouin, constituting perhaps a fourth or fifth of the population, are for the most part Mohammedan only in name, observing the prescribed forms in the neighborhood of towns, but speedily casting them aside on regaining the desert. Yet there are men among them not without reverent thoughts of the Creator, derived from the contemplation of His works, thoughts which, according to Palmer, take sometimes the form of solemn but simple prayer. A missionary who some years ago spent more than two months with one of these tribes, living with the Sheikh, and accompanying them in their wanderings from pasturage to pasturage, found them willing though not particularly interested listeners, and singularly amenable to the Word of God as the one authority in matters of faith. The Sheikh, seeing that the missionary disliked travelling on the Sunday, inquired the reason, and willingly accepted the word of the Book as decisive upon the point, and indeed upon every other point, and from that time the tribe never marched upon the Sabbath. How sad it seems that so few of the race have as yet come under the sound of the Gospel !

In the cities and towns there is, of course, a more rigorous observance

of the outward forms of Mohammedanism, but there is also among the upper and middle classes, especially on the eastern coast, widespread doubt. A missionary writes: "There are very plain indications of an undercurrent of scepticism and free thought. Indeed, to any one who knows the Mohammedans intimately, it is scarcely an *under*current at all. I know men in the most learned Mohammedan society of B—— who, judged by their dress and outward appearance, would be taken for bulwarks of the Mohammedan religion, and who yet have no more belief in it than Professor Huxley has in Christianity. One of these men astonished me by his expressions of downright loathing of the religion of which he is a professed teacher."

It would be foreign to the special object of this paper, and altogether beyond its scope, to give any detailed description of the doctrines and practices of Islam. It may suffice to say with regard to them all, that holiness of heart has absolutely no place in the religion of Mohammed, and that just as polygamy, unlimited concubinage, and divorce, being regarded as of Divine sanction, are not in the least degree revolting to the moral sense of its votaries, so there is no connection, either in fact or in popular estimation, between the most rigorous observance of the outward forms, which are of its very essence, and a holy life.

Arabs are not in the least deceived by what they know to be merely outward and ritual, and wholly without effect upon the heart; they draw, in fact, an unfavorable inference from much outward show of religion. In North Africa they have a saying, "Shun a man who has made a pilgrimage to Mecca once; live not in the same street with one who has performed it twice; and reside not in the same country with one who has visited the Kaaba thrice." I once myself formed one of a circle of some twenty guests in the house of an Arab gentleman, who (excepting myself), when the evening *adtham*, or call to prayer, sounded forth from the mosque, joined the host in the most solemn and impressive recitation of the prayers, with the prescribed genuflexions and prostrations, but of whom he afterward privately declared that every one was a thief, handing me at the same time the key of a room where he had had my baggage locked up, and warning me to be on my guard. The true Christian idea of prayer appears to be wholly wanting, though in times of great distress short ejaculatory prayer will be put up. The intercession of saints is much resorted to; prayer is offered at their tombs. At times the poor people, failing to receive an answer to such prayers, resort in their despair to necromancy.

In Arabia the women "pray." "At home," says Mr. S. M. Zwemer, "a larger proportion observe the times of prayer than do the men." (This is not the case in North Africa.) In the towns girls seldom, and boys never, "pray," until they are over twelve years of age. Women are seldom or never allowed to attend the public prayers in the mosque. Few of the Arabs can read, perhaps not above 10 per cent of the dwellers

in towns, and only some of these understand what they read of the Koran. The Bedouin are wholly illiterate. Slaves are imported *via* Jeddah and the Persian Gulf, they are sold in Busrah privately, and doubtless in other towns, being brought from Mecca as merchandise by the returning pilgrims. Polygamy is practically universal among the well-to-do classes, and divorce, almost unlimited, with its attendant horrors of cruelty and suffering, takes its place among the poorer. Thus, with polygamy, slavery, and divorce (all sanctioned by their religion) the state of Arab society may be imagined. Happily space does not permit me to enlarge upon this terrible subject.

So, with fasts and prayers and pilgrimages, hoping in his good works, the mercy of God, and the intercession of the Prophet (such intercession being wholly unauthorized by the Koran), the poor Arab wends his way down through life, is laid to rest at last with his face toward Mecca, and passes into eternity with a lie in his right hand. One thing he never knew, that gracious message that was intended to be familiar as a household word to every member of the human race, that God loved him as God only can love, that Christ died for him, and that a free pardon and full salvation awaited his acceptance. He knew it not because he was never told, and he was never told because for ages the Church lost the blessed truth, and since it recovered it has neglected the one great duty, to proclaim it to every creature. Thank God those times of ignorance are nearly over. Through the tender mercy of our God the day-spring from on high has visited Arabia. And may we not hope that the churches which have taken the lead in this great movement will spare no effort, neither men, nor life, nor money, to carry it on to the destined consummation.

Thus far we have traced the rise and progress up to the present time of the Arabian missions. A few brief remarks as to the future may not inappropriately conclude this paper.

1. It will be seen from what has been said that all the western and southern sides of Arabia are still without a missionary. The Free Church of Scotland Mission at Aden is doing an important work, and there is a wide field for extension before it. Not, however, being acquainted with its plans for the future, I do not venture to say anything on the subject here. Jeddah, however, the port of Mecca, might afford a base where, in spite of the intense jealousy and watchfulness of the Turk, a work might be begun. Asir and Yemen may not be accessible just at this moment, but they soon will be so.

2. As to the rest of Arabia, including the eastern, central, and southern provinces, in fact quite one half of the peninsula, I am indebted to the Rev. S. M. Zwemer for the following sketch, the result of four years' study of the subject on the spot, of a missionary scheme, such as the Church which sent him and his fellow-laborers out can hardly stop short of. I give this sketch only in very abbreviated form. Such a scheme would

ARCH OF CTESIPHON NEAR BAGDAD.

ARAB PILGRIMS BOUND FOR MECCA.

include three provinces, Hassa, Oman, and Nejd, with Busrah on the north, and a part at least of Hadramaut on the south. There would be twelve centres—viz., the seven coast towns already occupied, or visited, by the American Mission, four inland towns, Hail, Boreyda, Hofhoof, and Riad in Nejd, and two or three inland towns of Oman, and Hadramaut (Makallah is included in the coast centres). These would require twenty-four missionaries and twelve native helpers. The cost would be, in round numbers, $30,000 a year—viz., $25,000 in addition to the present outlay on the missionaries and native helpers, new in the field. "With this demand supplied, all of Eastern, Central, and Southern Arabia would in ten years be permeated with the Gospel message, by word and printed page. Leaving all other results with God, is that too much to pay for such a privilege? Can the Dutch Reformed Church do it? Will she do it?" To such an appeal there can be but one reply. That Church when it took up the mission originally commenced on an independent basis as the Arabian Mission, did so with full knowledge of the plans and purposes of its founders, which, as the very title of the mission shows, embraced nothing less than such a comprehensive scheme of evangelization as that above described. Surely then that church will feel it to be both a duty and a privilege to carry that scheme through to the end.

As to the qualifications needed for the work, here is a description by one of the missionaries now in the field:

"1. A strong and sound constitution.

"2. Ability to acquire the language. This is the one and only qualification needful, mentally. Scholarship is good, but not at all *necessary*. Deep and abstruse arguers will not be wanted in Arabia for fifty years to come.

"3. As to character—humility, patience, love—these three. A man with a hot temper could never stand three seasons in the Gulf. But after you have got these for foundation, pile on all the fire and zeal and enthusiasm you can get.

"*Lastly, men full of the Holy Ghost, sine qua non.*"

Christians of America, hearken to your brethren's call from the Gulf, come and take your stand by their side. The future of Arabia is largely in your hands. It will be very much what you make it. "Who among you is willing to consecrate this day his service to the Lord? The Lord his God be with him, and let him go up."

Specimen of a Mohammedan Prayer.—O God, bestow blessing upon our lord Mohammed the beloved, and upon his father Abraham the friend, and upon his brother Moses the word, and upon the faithful Jesus the Spirit of God, and upon David and Solomon and Zechariah and John the Baptist and their people, as long as the thoughtful ones remember thee, and the thoughtless ones neglect to think of them.

THE JEWS IN PERSIA.—I.

BY REV. S. G. WILSON, TABRIZ, PERSIA.

The Jews in Persia call themselves Beni-Israel, which accords with the Bible account of the captivity of the Israelites in "the cities of the Medes," "by the river Gozan," which may be the Guzul-Uzun, the longest river of Media. Shahpoor II. transported Jews from Armenia to Persia.

The Jews now found in the limits of ancient Media are in the western part, having been driven there by Tamerlane. Starting at the northwestern border, we find them in Salmas, Oroomiah, Suldooz, Sonjbulak, Miandnab, Sakkus, Senna, Kermanshah, Hamadan, and other places. In Azerbijan there are twelve hundred and thirty houses of Jews. They are found also in Teheran, Kashan, Khorasan, and Ispahan.

These remnants have survived the persecutions of centuries. Tabriz has none except a few strangers. The cause is that old slander which is constantly renewed even in the present day and in Europe. It was reported by some renegade Jews that the Jews had killed a missing Mohammedan child and drunk his blood. The late Kala-Begi narrated how the police snatched a Jew, thus accused, from the hands of an infuriated mob, which followed him into the courtyard yelling for his blood. The Kala-Begi bastinadoed him to appease the mob, and afterward told the English consul, who remonstrated with him for beating an innocent man, that it was the only way to save him alive from the mob. At that time the Jews fled from Tabriz.

A somewhat similar affair occurred in Oroomiah in Dr. Perkins's time. A Mohammedan infant was found dead before a Jew's door. The latter was accused of murder and arrested. The Mohammedans collected in an angry mob, and for several days surrounded the governor's palace, demanding that all the Jews should be put to death. To appease the mob, the Jew was delivered to them, beheaded, and burned.

In Meshed, the ancient Tus, the Jews have resided for centuries. It was one of their rabbis who made the first Persian version of any part of the Bible in the eighth or tenth century. They continued there near the sacred shrine of the Emaum Reza, until several decades ago a report was spread that the Jews had killed a dog in ridicule of the ceremonies of the Festival of Sacrifice. A mob rose, killed a Jew, tore down some of their dwellings, and finally gave the Jews the alternative of Islam or the sword. In fear of death they accepted an outward profession of Islam.

At Balfurush, in Mezanderan, in 1866, a massacre of Jews occurred.* The cause was, perhaps, a lack of rain. For this an efficacious remedy was supposed to be the disinterment and scattering broadcast of the dust

* See Mormsey's "Through the Caucasus and Persia."

of a Jew. For some unknown cause the Mussulmans rose one night, set fire to the Jewish quarter, and killed eighteen men and six women. Two of the men were besmeared with petroleum and burnt alive. The rest, to the number of four hundred and fifty, escaped to the woods. The British Minister made representations for redress. The Shah gave orders for the punishment of the culprits, and indemnifying the Jews ; but the mollahs rose in their wrath that any one should be punished for injuring a dog of a Jew. Popular fanaticism rose high in Teheran. An attack on the British Legation and on foreigners in general was even contemplated. The Shah was alarmed by the agitation, and to appease the mollahs dismissed some French army officers from his service. Finally the Jews were partially indemnified for their losses.

In November, 1892, I was in Hamadan during a reign of terror for the Jews. Wishing to find a cause for the cholera, the Mohammedans turned their wrath upon the Jews, an ambitious mollah instigating the attack. Several Jews were seized and beaten. The mollah commanded that the Jews should wear a distinctive cloak, should have a badge of red on their coats, should not come out on rainy days, should dismount until a passing Mussulman went by ; that Jewish women should wear black veils, and houses of Jews not be higher than those of their Mussulman neighbors. Some of the Jews took refuge with nobles, others fled to the telegraph office and appealed to the Shah and the English Legation. A crowd of Mussulmans shouting, " Ya Ali ! Ya Ali !" surrounded the refugees and threatened them, so that a dozen were frightened into accepting Islam. The Jews in Bagdad hearing of the disturbances, appealed to their friends in England. Lord Rosebery made inquiries concerning the affair. The Shah sent word that the mollah should come to Teheran. A month of confusion followed. Once the police seized the mollah. A frenzied crowd attacked the governor, looted his house, and killed a servant. It then turned toward the Jewish quarter, crying, " Kill the Jews !" The gate of their quarter was closed and the Jews escaped.

One young Jewish convert, who is a pupil in the school, was surrounded by some Mussulmans and pressed to become a Mussulman. He stood his ground as a Christian, and afterward gave before the governor the reasons for his faith.

After a while the mollah was taken to Teheran, and the Jews were again in peace.

These incidents do not show the continual state of the Jews, but they well indicate the continual attitude of the people toward them. Continual watchfulness is necessary on the part of the government, as there is no moment when fanaticism may not direct its attacks against the Jews. The Shah always tries to protect them from such attacks and oppressions.

Thus situated, it is no wonder that the Jews have a downcast mien and abject manner. They live apart from all, and not only hate, but no doubt despise their oppressors. They largely maintain their laws of food. I

invited a Salmas Jew to send his boy to our Tabriz boarding-school. He replied that God had commanded the Jews not to eat the bread of other races. Some Jewish doctors were invited to the wedding of our teacher in Zenjan. Separate dishes of natural products, as honey and fruits and bread prepared by one of their own race, were set before them. They gave thanks to God both before and after the meal. It is only lately and with difficulty that they have at last yielded their prejudice in Teheran and Hamadan, and pupils have begun to eat with their companions of other races. The Jews of Persia always kill their own animals, and cut the meat into bits in extracting the sinews and veins from it. They are particular about the condition of the meat. If they find the liver diseased, they will eat none of the animal. Armenians, who are not so particular, sometimes buy such a butchered cow for one dollar.

Christians in Persia somewhat reciprocate the feeling of the Jews toward them. I took lodging in Sonjbulak in a Jew's house, much to the astonishment of the Armenians. They did not want me to drink milk furnished by Jews, saying it was unclean. Our evangelist for the Jews in Sonjbulak told me that his innate feeling of aversion to Jewish food was so great that when he first plucked up courage to eat it, it stuck in his throat.

The Jews are limited in their occupations. Very few, if any, are farmers. Many sell dry goods in the bazaar or peddle them in the villages. Some are goldsmiths and jewellers, and dealers in antiques, real and false. A considerable number are physicians, sometimes celebrated, and the Mussulmans who refuse their food will take their medicines. In Hamadan there are about one hundred Jewish doctors, and many more druggists. Many of them are liquor-sellers, and are themselves much addicted to drink.

On other points of morality they differ little from the rest of the population. They are polygamists, as the Mohammedans, and with the same results. They are very strict in keeping their Sabbath. They will not light a fire on that day, but will hire a Mussulman to do it for them. Some say that Sabbath-breaking is the sin for which they are suffering. They look for a national return to their own land, when they shall rule over the nations. Their schools are taught by their rabbis. Most of the men can read Hebrew, though they do not understand it perfectly. Their spoken language is an Aramaic akin to the Syriac. They speak also either Persian, Kurdish, or Turkish, according to the language spoken in the region in which they reside. They best understand the Persian Bible in the Hebrew character.

(To be concluded.)

RELATION OF THE PROTESTANT MISSIONARY EFFORT TO THE NESTORIAN CHURCH.*

BY REV. WILLIAM A. SHEDD, OROOMIAH, PERSIA.

It is generally known that the purpose of Protestant missionaries among the Nestorians was at first to reform the old church, or rather to revive spiritual life within that body. Various causes prevented the realization of this effort in the manner and to the extent anticipated, and the missionaries have striven to establish an evangelical church, scriptural in constitution and spiritual in life. The change has been gradual, not sudden, and the relation of the old and the reformed Churchmen has never been that of bitter hostility, except in individual cases. The old Church is the mother Church, and the history and traditions of the past are rightly cherished by all. Within the last ten years a new force has come into the field, which is doing much to rear a wall of partition and to excommunicate and place reformed Christians under the ban. The old Church is persistently warned against the errors and schism of Protestant heresy by the members of the mission of the Archbishop of Canterbury. Just as far as possible, directly and indirectly, by precept and by example, in sermons, in teaching, through Nestorian ecclesiastics, the old Church is being fortified against Protestant influences. This is simply a statement of fact based on daily increasing evidence.

What right Anglicans have to pose as the exponents of Nestorianism or Englishmen to represent the long descent of Assyrian Christianity is not easy to comprehend. They are unable to commune in the Nestorian Church, for she is, from the High Church point of view, the most venerable schismatic in Christendom, and yet forsooth they offer themselves as her stanch defenders. Our right to preach the Gospel of repentance and life to those who call themselves Syrian Christians and our duty to do so are based on the great command, not only to baptize, but also to teach men to do.

I shall attempt briefly to discuss the question before us, viewing successively the old Church itself, the Reformed Church, and the Protestant missionaries from abroad.

I. *The Old Church.*

The theology of this ancient Church of the East is, of course, Nicene, with the addition of the Nestorian definition of the relation between the human and Divine natures in the incarnate Son of God. Definite and logical development has not gone much farther, due partly to the character of the Syriac mind, impulsive in initiative and often vigorous in execution, but not constructive of either theological or ecclesiastical system. Another reason, perhaps the principal one, is that the vital conflict of this church

* A paper read at the Conference of Missionaries to Persia, Hamadan, September, 1894.

has not been with heresy or variations of Christian doctrine, but with heathenism and Islam. On most theological questions, except the person of Christ, the Trinity, and the authority of apostolic and Old Testament Scriptures, a diversity of opinion is found in their literature. For example, transubstantiation is both affirmed and denied. There is, however, a practical tendency to replace simple faith in the crucified and risen Saviour with some sort of sacerdotal mediatorship. Still stronger is the tendency to trust to legal works instead of living faith. The fast is the greatest Christian institution, votal offerings and pilgrimages to shrines are most important auxiliaries. The priesthood of the clergy in succession to the Levitical priesthood is recognized, but the name commonly used to designate the clergy is not priest, but elder (*qasha* or *qashisha*), the New Testament presbyter. The sacrament holds a high place in popular regard, and yet the fact that there is no confessional deprives the priest of inquisitorial power. Vows to famous saints are trusted means of curing disease and procuring blessings. Religion is largely divorced from morals, and has little power of moral restraint. The clergy are no better than the common people in general morality, are more given to idleness, and possibly more generally demoralized by begging in Russia. The higher clergy (there being at present the patriarch, one metropolitan, and eight diocesan bishops) are, with a few exceptions, shamelessly venal, and in some instances of notoriously evil life. Two favorable points may be emphasized.

The authority of Scripture has never been impugned, and is a holy tradition of universal acceptance ; nor is there any objection raised to the Scriptures in the vernacular. The old dispute of Cyril and Nestorius has been fought over again by every educated Nestorian for fourteen centuries ; and the appeal is always to Scripture as against conciliar authority. The possession of a pure and ancient version is an additional advantage.

The true catholicity of the Nestorians is the second point—that is, if catholicity consists in the recognition of other Christians as members in the visible body of Christ. How far this has been true in the past is a subject for historical research, but certainly Protestant missionaries have been recognized as true ministers administering valid ordinances. The only exceptions, if any, are within the past few years, when the invalidity of non-episcopal ordination has been preached by the archbishop's mission.

The dangers threatening this old church are mainly two : disintegration and perversion.

The terrible storm of persecution which broke out under the Mongol emperors at the close of the thirteenth century was followed by the deluge of blood and fire when Tamerlane swept over these lands. Troublous days followed, and when peace was in a degree restored under various Turkish and Persian dynasties, the two Syrian churches, Nestorian and Jacobite, were shattered wrecks. The story since is one of continual loss. Oppression and fighting have held the Christian population in check. There has been a constant but small secession to Islam. Rome has been the

great gainer. As early as the thirteenth century the Nestorian patriarch, Mar Yabhallaha, acknowledged by letter the primacy of the Pope; in 1445 the Nestorians in Cyprus became Roman Catholics, and in the beginning of the seventeenth century a large part of the Christians of Saint Thomas, in India, were won over. During the sixteenth century the disorganization of the Nestorian Church led to various rival patriarchs, who were not slow to recognize papal authority in the hope of securing their own. About 1580 the present line of patriarchs, from its beginning dynastic, gained the authority over the Nestorians in Persia and Kurdistan. If we may trust Roman historians, patriarchs of this line during the seventeenth and eighteenth centuries have acknowledged the authority of the Pope and renounced Nestorianism. In the region of Mosul the proselyting to Rome has gone on so successfully that to-day nine out of ten of the Nestorian churches south of the Kurdish Mountains are in the hands of the Roman Catholics. This same work, begun in Persia over two hundred years ago, has not met the same success. The inaccessibility of Persia, and still more of Kurdistan, which have been ecclesiastically joined, is one reason, but not the chief one. French monks came to Oroomiah fifty years ago, but it was too late. They had now to meet not only Nestorians, but American Protestants, the most watchful defenders against Rome. The struggle is not yet over, for Catholicism on the south is pressing to enter the mountain valleys of Kurdistan. Three years ago (1892) beyond question the Chaldean patriarch, subject to the Pope, had bargained for the submission of the Nestorian patriarch. The scheme was frustrated by an American missionary.

The condition of affairs in Turkish Kurdistan and Armenia is a most terrible disintegrating influence. Recent events have illustrated the misrule and anarchy more vividly than words, and leave little occasion for remark. Suffice it to say that extinction and ruin threaten most imminently.

A third such influence emanates from Russia. The Greek Church has shown little concern for the Nestorian Church, but for half a century Russia has been open to Nestorian laborers and beggars from Persia. The former have supported their people very largely, the latter have demoralized them. Many thousands of roubles have been gathered from the superstitious Christians of Russia by beggars, working on their pious credulity in the name of shrines and churches with the aid of pretended relics. Long absence from home, often years at a time, and vicious habits contracted in a wandering life, have been the cause of an alarming increase of transgressions of the seventh commandment. The ill-gotten wealth, spent in extravagance and gluttony, has impoverished rather than enriched. The shameless blasphemy and sacrilege of these adventurers have gone far to destroy the simple faith of the people. Canting hypocrites in Russia at home are cynical scoffers. A chief source of revenue to the bishops in Oroomiah is the ordination of priests and deacons, that they may beg more successfully.

The old church alone cannot withstand this evil influence. In the conflict with Rome the higher ecclesiastics have again and again proved traitors ; and the ignorant and superstitious people have been the conservative force. The archbishop's mission will do something to preserve the fabric of the Church, and most effectively in so far as it is a purifying power. Theirs is a helping hand held out to this tottering, falling sister church, and may God guide their efforts. They are necessarily and in loyalty to their principles under manifest limitations.

1. Moral reform is subordinated to ecclesiastical reform. If the Church's life is its legitimacy, like a decrepit dynasty, this is right ; but if the Church's charter is its life, it is wrong. The Anglican mission must either reform the bishops or effect moral reform under immoral bishops. A distinction is made between spiritual authority and spiritual character which is destructive of righteousness.

2. Emphasis is placed on conservatism. The life, the faithful endurance, the bold testimony, the zealous evangelizing, these are the glory of the old Nestorian nation—and these are lost. The old rituals are doubtless full of spiritual truth, but the archbishop's mission prefer, in their zeal for the old forms, to hide the truth in an unknown tongue rather than print them in the vernacular.

3. The doctrinal reform cannot be more evangelical than the mission. This is a truism, but implies much. Loyalty to their conception of Christianity will compel a doctrinal reform. Nestorianism must be obliterated, and St. Cyril substituted for St. Nestorius. That old controversy is dead, and the name signifies little. More than this, the doctrinal reform means impressing on the old Church in fixed form the doctrines of sacramentarianism and sacerdotalism. Much can doubtless be found in Nestorian practice and teaching to support these errors, but they have been tendencies rather than dogmas. To impress this old Church with nineteenth-century High Church Anglicanism is a perversion of her doctrines, a narrowing of her historic catholicity, and leads her to the schism of cutting herself off from other members of Christ's body. When a bishop of the old Church, a man of pure character, at his own request communed with Protestants, he was said by an Anglican priest to have taken part in "a blasphemous mockery." The past few years have been marked in Oroomiah by a revival of masses for the dead, a practice of late years fallen into discredit.

From such a source can we hope for reform, or must we expect the entrenchment of error ?

II. *The Reformed Church.*

The first duty of the Reformed Church is to exemplify the Gospel of Christ. A strong, pure, loving Church of Christ will do more to bring about a reform in the old Church than any other power. Let us emphasize the adjectives, *strong* in loyalty to truth and in its proclamation ; *pure* in that life which is the characteristic of the kingdom of heaven ; *loving*

in her conduct to all, especially those who love the Master. The first duty is example.

The second duty is clear and unwavering protest. This, I take it, must be threefold and not entirely against the mother Church.

There is, first, the protest for morals, against the unrebuked evil in the old Church, against the bloody hands that receive the broken bread, the lips filled with revilings and foulness that are raised to His cup, the avarice that sells for gain the offices of God's Church, the unspeakable hypocrisy that uses holy things to cover schemes of lying beggary.

There is the protest against false doctrine, against sacerdotalism and sacramentarianism binding God's free grace to men and rites, against Rome with her great high-priest on earth. This protest is not against the old Church as much as her self-appointed guardians.

There is, finally, the protest against formalism. Some years ago a Christian, to escape punishment for a kinsman's crime, became a Moslem. Authority was obtained for him to return to his own faith. "How can I?" he exclaimed, "I have eaten the great fast." Fasting is to multitudes the chief evidence and exercise of Christianity. It must also be a protest against unintelligible worship and ignorant ministers.

The Reformed Church must be a Protestant church.

A third duty is that of national loyalty. The true inheritor of the missionary spirit that inspired the fathers of this people is the Evangelical Church. Her sons have been the pioneers of missionary labor in this age, and from her sons in large measure must be expected the evangelization of Persia. She is also the inheritor of the love and loyalty to God's Word shown by the Fathers. The best loyalty is devotion to the highest national ideal, and the past of this people is full of glorious aspirations. Herein lies a danger. Experience is showing us that breaking from old ties is too often the loosening of all ties, that the past is despised and not honored. There needs also to be a loyalty to the present duties and needs, a recognition of national unity and common sympathy. None have been more ready than our Protestant brethren to bear common burdens and to honor those who are in positions of honor. The patriarchal house in its civil functions has been frankly acknowledged and cheerfully honored by the Protestant Churchmen.

III. *The Missionaries from Abroad.*

The fundamental principle is that missionaries are sent to the whole people, not to the Evangelical Church alone; indeed, to all the peoples. While Christian equality seems best exemplified by our becoming members and ministers of the Evangelical Church, we must keep ourselves free from partisan animus. Neither our personal activities nor the missionary institutions must be confined to a section of the people. Our medical work is without any race or religious limitations whatever. Our educational work benefits many hundreds outside the Evangelical Church. Our literature is

by no means confined in its influence to the Protestants. All this must be maintained, and if possible increased.

We need a fuller knowledge of the old Church and a deeper sympathy with its peculiar trials and dangers. Superstitions, old customs, and traditions are elements in the life of the people which we need to understand. Furthermore, we are losing in some measure an influence of the highest importance in not making more use of the past as an incentive to present achievement. Martyrology, in spite of its extravagances, has been a power in the Church everywhere. Such a martyr history as that of Mar Shimon bar Saha'ee, killed by the Sassanian king Shapor, is too precious to be forgotten. Scholarship is fostered by the memories of former scholars, and this nation has many honorable names. We have no more right to doubt God's providence in the past than in the present, and the history of one's own nation is a book of God to him.

It may seem to be a strange Providence that has brought us children of the New World, even by our Old World ancestry only a few centuries removed from barbarism, to be the guides of this old apostolic Church and ancient people. May God give us the wisdom to lead them aright, and to be warned and encouraged by the lessons of the past. May we and our generation be worthy of those who once before gave the Gospel to these lands, often sealing their testimony with their blood. Every one of the missionary stations in Persia was a bishop's seat in the old Church of the East, Ispahan, Hamadan, Rhages (Teheran), Tabriz, Salmas, and Oroomiah ; while Bagdad and Mosul were successively patriarchal cities. May the time soon come when every one of the many other places where the banner of Christ was once raised may be made strongholds of truth and righteousness.

DIVERSITY OF OPERATIONS IN THE MISSION FIELD.

BY REV. D. L. LEONARD.

If missionary zeal is to be according to knowledge, and so prove worthy and lasting, it must have length and breadth as well as depth, and facts are the fuel upon which this celestial flame must be fed. Let one, informed only concerning the doings of his own denomination, enlarge his field of vision sufficiently to include the entire evangelizing activities of Christendom, and an astonishing revelation will ensue. His little island is at once transformed into a continent, a universe crowded with strange phenomena. How exceedingly complex the undertaking, which before seemed so simple ! What a heterogeneous mass of conditions to be taken in hand ! All this we might well expect when we recall that multitudinous sects are engaged in telling the glad tidings, and each with its marked idiosyncrasies of opinion, conviction, and ruling tastes ; and remember also that heathen humanity is represented by peoples intellec-

tually as far apart as Eskimo, Hottentots, Pariahs, Brahmans, and Japanese. A glance at this much-embracing realm may help to understand how much more is required for the world's redemption than the mere sending of a host of fervid souls to go up and down through pagan lands, by word of mouth declaring to the perishing millions the way of life opened by the sacrifice of the Son of God.

First, as to the matter of organization for the carrying on of missionary operations. It was Carey's idea that the task of proclaiming Christ to the nations should be taken in hand, not by monarchs, or by ecclesiastical bodies as such, but rather by societies formed for this express purpose, and controlled by those who longed for the universal coming of the kingdom. The Moravians are unique at this point, since they make the furtherance of missions the reason for their existence as a church. Some denominations appoint mission boards and control their action. Curiously, the great English Establishment bears no direct part in Christianizing the nations, but all planning and performing are left to Churchmen who co-operate with the Church Missionary Society, the Propagation Society, the Universities' Mission, etc. In certain cases a close corporation has entire control, while in others a single individual is supreme. And when it comes to details of management, the fashions are almost as numerous as the sects. For example, almost a treatise would be required to set forth the relations existing between the various woman's societies and the "parent" organizations.

It sometimes happens that a single fundamental principle will characterize an entire mission, like self-support. Carey's scheme was that, as soon as possible after arriving at the field appointed, he and his companions must needs in some way secure their own living. This is also the conviction of Bishop Taylor among others. The common conception, however, is that the herald of the Gospel can be engaged in far better business than spending his time and strength in earning his daily bread. There are "faith missions" also, of various kinds and degrees, shading off from Hudson Taylor's China Inland Mission, which constitutes one of the chief evangelizing forces at work in that vast field, through the East London Institute, Bishop Taylor's, the Missionary Alliance, to certain Swedish and other bodies, of which nothing commendatory can as yet be wisely said. Of all these the idea is not to solicit funds, to seek no certain income, and to make no pledges of salary. "Faith-healing," too, seems to be a natural concomitant. Industrial missions constitute another class. For these tracts of land are required, shops and machinery, the teaching of trades, etc. Commerce and merchandising are in order to supply funds. In tropical countries, and among savage tribes, it would seem to be necessary to teach industry and impart mechanical skill. It was largely in this way that William Duncan, at Metlakahtla, has been able to work such wonders of transformation.

Unfortunately, even yet not everybody is able to see just how "mis-

sionary money" can be expended for spelling-books and arithmetics without robbing God. The time is short, the emergency is so great that we have no time to educate. Let us send forth great hosts of evangelists. Or if schools must needs be, who shall be admitted? Heathen children, or only those whose parents are Christian? And how much "secular" knowledge shall be bestowed? In all this there is wide diversity in opinion and practice. Some societies have no place for the school-teacher, and others again lay such emphasis upon education as almost to cast into the background matters lying much nearer to the realm of the heart and conscience. Happy indeed are they who keep the spiritual and the intellectual each in its place, and in proper balance; but alas for him whose soul does not kindle as he ponders upon the sublime achievements wrought for the Gospel by such institutions as Lovedale, Robert College, and the Doshisha!

Then there are medical missions, or rather medical missionaries are in ever-increasing demand. But what! Shall we turn away from ministering to diseased souls, and stoop to caring for the bodily aches and pains of humanity? Even yet in societies not a few the physician is conspicuous by his absence. Others commission him, though without enthusiasm, and because such is the fashion, or because other missionaries may need his services; while yet others set great store by hospitals and dispensaries. Surely at this point it should be enough to justify and even to compel, that the Saviour of the world was the Great Physician as well as the Great Preacher. But, besides, the fact is thoroughly established that there is no more effectual method of reaching the indifferent and prejudiced soul than by relieving suffering and healing disease. Salvation is also meant to restore to wholeness the entire man.

At least until recently there has been diversity of opinion as to the length and breadth of woman's sphere as a missionary. By the fathers she was regarded mainly, if not wholly, as an adjunct, a helpmeet to the man. The Germans believe most heartily in missionaries' wives, but have slight occupation for unmarried women. Most American and British societies regard it an advantage for men to be married, though also according to women without husbands a large and honorable place. The Universities' Mission to East Africa, however, tolerates only the celibate of either sex. But probably, on the whole, at no point has missionary development been more marked during this generation than just here; and whether we regard the thoroughness and vigor of organization, the amount of interest excited and of money gathered, and the increase of laborers in the foreign field.

Neither is there any agreement as to what constitutes fitness for evangelizing work in foreign lands, what grade of intellect, what degree of education shall be required. Probably the standard is highest in the United States, though even here there is wide diversity of judgment and practise. With some the noblest specimens of cultured manhood and

womanhood are eagerly sought, while for preachers a college and seminary course is required. With others much less care is taken in selecting, and almost anybody with a proper spiritual experience will pass muster. European societies commission a far larger proportion of persons possessed of only average natural abilities and education. Self-supporting missions and industrial missions readily make room for those whose skill is in the hand rather than in the brain. Besides, the world is wide, the unevangelized range all the way from savagery which approaches the bestial, to lofty attainments in intelligence and refinement. And hence, though in a sense there is room somewhere for every humblest disciple who longs to help hasten the day when the ends of the earth shall see the salvation of God, it still remains that in every field learning and the qualities of generalship and statesmanship are imperatively demanded.

This further question is yet under debate. To what countries is the missionary called to go, or who are the proper subjects for his prayer and toil? Clearly, to all lands where Christ is not known, and to all classes both high and low. And the queer Moravians actually prefer tribes that are most degraded and wretched. As clearly, also, to Mohammedans and Jews. Yes, and most would add, Roman Catholics and all other corrupt churches; and hence Austria, Italy, the Spanish-American States are visited, and a pure Gospel is taken to Copts, Armenians, and the like. Here probably most would draw the line, though several societies go further and sustain missions in Lutheran Germany, Scandinavia, etc. At the extreme in this direction are certain sects whose "missionary" zeal is wholly expended upon Great Britain and the United States, and in proselyting to the utmost from their brethren of every name. Since some 800,000,000 of the human family are perishing in the darkness of utter paganism, this proceeding would seem to be a case of missions gone stark mad.

One of the burning questions in the foreign field, as well as at home, relates to what constitutes fitness for baptism. The conclusions are various. The Baptists, of course, administer the ordinance only to adults who give evidence of conversion, while others would include such and their children. The continental societies make much of catechizing in the doctrines and church rites, and count those Christians who pass an examination, while the Methodists with their system of probation are ready to count as brethren any who desire to flee from the wrath to come. Some who are soundly orthodox believe that mass-baptism, baptism by the wholesale, is in order in certain cases, as when whole communities cast away their idols and put themselves under Christian instruction. Ah, what wisdom is required to decide just how far to go in meeting such poor souls whose faces are turned toward the light!

Can it be that not all missionary bodies require their representatives to preach and practise total abstinence from all that intoxicates? In this country those who come short at this point are few and far between.

Across the sea also a large number are just as scrupulous ; but yet, according to credible rumor, there are societies still retaining the conviction that alcohol is necessary for the stomach's sake, and so despatch regularly invoices thereof as a portion of the supplies required for the furtherance of the Lord's work.

It is worth while to take note how societies differ as to size and strength. While a few have attained to mammoth proportions, the many possess but a limited treasury, a little group of laborers, and a handful of converts. The English Church Society is the greatest, with an income of $1,500,000, and an army of men and women scattered all the world over. The American Baptists can count 115,000 communicants, and the London Society almost 95,000, with 125,000 pupils in the schools.

And, finally, no society is equally successful in every field. If here great successes are won, then over there certain fields stony and barren are likely to be discovered. The American Board can point to the Sandwich Islands, the English Wesleyans to Fiji, and the London Society to Madagascar. The Baptists have beheld wonders among the Telugus and Karens, but not among the Burmans, while over against the fruitful Northwest Conference of India the Methodists must set Bulgaria with its years of sowing much and reaping next to none. In every case, such are the wisdom and goodness of God, with successes enough to inspire, are mingled failures sufficient to keep the saints humble and prayerful.

Thus in missions as elsewhere it is "many men of many minds." The tremendous problem is perplexing because so complex, composed of such a heterogeneous mass of facts. Countless experiments must be tried, that proving all things the good may be held fast. No single denomination is in possession of the wisdom required to conquer the whole world for Jesus. And when any disciples in His name undertake to cast out the devils of paganism, we are not at liberty to "forbid them because they follow not us," our ideas, our convictions, our methods of work. Paul was made all things to all men, that by all means he might save some.

CRITICISMS ON THE CHRISTIAN ENDEAVOR CONVENTION.

BY REV. JAMES M. GRAY, BOSTON.

Now that the Christian Endeavor Convention is over, it is very notable how much is said in commendation of it and how little criticism of any kind is heard. Concerning the latter, however, the question is being raised in some quarters as to whether so great a gathering pays. It is estimated that the Boston convention cost, in round numbers, $1,000,000 ; might not this sum have been expended to better purpose in the Lord's cause ? Fifty or sixty thousand enthusiastic young people collected together at one time and in one place, bent on Christian culture and ser-

vice, is an impressive and valuable demonstration before the world, and there can be no question also but that it has its effect upon the young people themselves, and through them upon the work of the churches they represent. But did the average individual delegate obtain as much, either of instruction or inspiration, as he would had he been able to hear better, or to get nearer the heart of things, or had his attention and interests been less divided by other powerful attractions incident to such an occasion? This is not a question for Christian Endeavorers only to consider, but appertains also, for example, to the Baptist Young People's Union, whose convention, more recently concluded in Baltimore, is open to something of the same criticism. Could these great conventions be divided into three or four parts, and held in as many different locations, and could their officers and principal speakers be conveyed from one place to another after the manner of the bishops who preside over the Methodist conferences, might not the expense be very much less and the benefit proportionally more?

Speaking of the great size of these conventions, another inquiry is being heard as to whether it has not a tendency to beget a trust in numbers, or rather a trust in men, instead of the power and grace of God. And if this be put aside, then there is the other thought, that so large a concourse makes great demands upon the commercial world for financial help and upon the political world for civic recognition, which give to the convention or the movement a semi-secular tone, if they do not necessitate a spirit of compromise on certain critical questions of public moment.

Moreover, the success of such mighty gatherings means the perfection of organization and machinery of a certain kind; and while every one admits the value and importance of both, yet there are true friends of the movement who deprecate the utterance of one of its representatives that "Christian Endeavor stands for organization." This cannot be true. Christian Endeavor should stand, and we believe it does stand, before everything else for spiritual life. But organization is not life. To quote the suggestive words of one of the critics we have in mind: "The organization, rules, and practices of the Christian Endeavor may have been the expression of an ardent and devoted life; but the mere adoption of these expressions will never produce that life, and the too rigid adherence to them or the too great dependence upon them may be a hindrance rather than a help to the desired end." While this criticism bears rather upon the society itself than its convention, yet the latter is what it is only because of the nature of the society.

The convention which has just closed gave a powerful impulse to the subject of good citizenship as one of the principles of the Endeavor movement. Indeed, before the convention met, at the preliminary meetings of the great chorus, the speeches that were heard bore chiefly upon that topic, the addresses of welcome climaxed upon it, some of the sessions of the convention were charged to the very full with the electricity of patriotism,

and the pilgrimages that followed it to points of historic interest gave a culmination to "Boston '95" that must make it memorable as the great "civic" convention. Every true Christian citizen must rejoice over this. Moreover, it seems the most likely thing imaginable that a real revival of religion such as Christian Endeavor is should result in purer primaries, in better legislators and legislation, and in the more thorough execution of righteous laws. But it is just here again that a danger signal is raised. Can young Christians have their attention turned and their energies engaged with such persistency and power toward the betterment of their earthly citizenship without in some degree detracting from their appreciation of that which is from above? In other words, if more attention be paid to the cultivation and development of their own inner spiritual life, will not that be the better way of promoting good citizenship in both directions? There is in this city an institution known as the Sunday Patriotic Meetings. It dates back to the time, in 1888, when there was a great uprising of the community against an attempt on the part of the papal hierarchy to dictate the policy of our public schools. These meetings were then begun on Sunday afternoons in one of the largest places of assembly, for the purpose of educating the people in the history and plans of the Church of Rome as a political machine. They have been continued ever since with immense audiences, and at times manifesting the most intense enthusiasm. But many who were interested in them at the first have come to see that they have taken the place of religion to a large proportion of their regular attendants; they are the only church they attend, the only worship they engage in, and practically the sum and substance of the gospel which they know. To be an intelligent and consistent opponent of the papacy is to have a clear title to a mansion in the skies. Those who have passed through a temperance revival have met with the same phase of experience, and have found scores of otherwise very intelligent people who believed that total abstinence was not only the chief good in the present time, but that merit which had the all-inclusive claim on the time to come. It is suspected and feared in some quarters that the enthusiasm for good citizenship in Christian Endeavor may work somewhat in a similar direction unless most carefully watched and guarded. Of course it is not assumed that it is *not* carefully watched and guarded. The criticisms which the writer has heard and read, in other words, are not those of enemies of Christian Endeavor seeking in some way to weaken its hold upon the young people of our churches, but sincere and sympathetic friends, in some sense leaders in the movement, who speak of these things chiefly in the hope of awakening each individual society to exercise special care and supplicate special grace on account of them.

In my own judgment, God Himself, who has originated this movement and is directing it, has in this last convention provided a safety-valve of escape from many of these anticipated dangers. I find this in the engagement of Endeavorers in evangelistic efforts. The different conventions

have seemed in their particular features to mark a progress or development in the principles and work of the movement as well as in its numbers. At first consecration and loyalty to Christ and the Church were insisted on, then special attention was called to the duty of foreign missions, then came good citizenship, which we have seen culminating in this convention in a mighty patriotic impulse ; but side by side with the consideration of this last subject in the present gathering, there has been an aggressive movement for souls which marks an advance upon the work of any convention hitherto. Not only were the noon meetings at Faneuil Hall and Bromfield Street Church filled to overflowing with audiences who came to hear the great evangelists, but the young men and women of the convention themselves went everywhere preaching the Word. They visited the wharves and lumber-yards, the stores and engine-houses, the factories and laundries, bringing the glad tidings to thousands of needy souls at the same time that they were training themselves and stimulating their appetites for more of such work in their own respective localities. Dr. Duff once said that the evangelistic Church would be the evangelical Church. He might have added also that it would be the holy Church. Practical work for souls not only makes for sound doctrine, but consistent living. Let the Endeavor conventions henceforth seek more and more for the evangelization of the cities in which they meet, and the reflex benefit upon every society represented will be the best that their truest friends can desire.

There was just one feature of this convention that the writer of these lines would deprecate, and that was the tendency to speak jocularly of older people, and to intimate that if it had not been for this uprising of the young people all our churches would have been dead and buried. There is such a thing as pressing a truth like that too far. When the once noted theologian and revivalist, Dr. Lyman Beecher, was too aged to engage longer in regular employment, he removed to Brooklyn and attended the ministry of his more famous son, Henry Ward. One Sabbath morning, as the congregation was retiring, he heard them praising the sermon and the preacher in, the most exalted terms, and turning round when he reached the vestibule he shook his finger at them, and with a merry twinkle in his eye exclaimed, "Ah, if it hadn't been for me you'd never had him !" It is certainly not only bad taste but bad judgment, as well as bad religion, for Christian Endeavor to make too many comparisons to its own advantage at the expense of the Church to which it is almost entirely indebted.

But critics may say what they please about the Boston convention, it was, nevertheless, a great demonstration. It was a great demonstration of the fact that young people are now coming to the front in religion, as they have long been coming to the front in other lines of thought and action. Such a convention makes it very much easier to present the subject of personal religion to a young man or woman of your acquaintance than if it had never occurred. It was a great demonstration of the life and power of the Gospel. These young people bore witness to something

different from the Unitarian cultus of Boston. Theirs was an infallible Bible, a salvation of grace, a Divine Saviour. Theirs was a faith that awakened a lively and unselfish interest in the lost. Theirs was a faith that begat a life and walk of righteousness. A great army of youth entering a city within forty-eight hours of one another, and not a keg of beer or cask of wine added to any cellar, not an extra chair placed in any gambling-room, not an additional ticket sold at any low theatre, no brothel made richer by them, no low rough crowd following them, no uncouth manners or bad actions seen in them, no increase in the number of arrests on their account—a decrease rather of thirty-three per cent! Boston entertained the flower of the world for one week when it entertained the Endeavor convention. Evil was out of harmony with these young people, and yet they had a happy time. They sang continually in the houses, and on the streets, and in the cars, as well as in the hall and tents. Wherever they went the richest laughter fell upon the ear. There was a peculiar urbanity about them, a winsomeness in their Christianity, as another expressed it, which has left a most delightful impression on the whole city. Yes, and this convention was a great demonstration of another fact, namely, the power of a Divine idea lodged by the Holy Ghost in the heart and brain of a consecrated Christian man. This Christian Endeavor movement is of God. There can be no doubt of this when we consider its origin, its character, its development, and its results. No man, no hundred men can account for it. And yet God was pleased to use a man in bringing it into being. How this thought exalts our human personality! It is the truth that is to convert the world and conquer it for Jesus Christ, but truth incarnated, truth dwelling in men, borne witness to by men, lived out in the lives of men. As one thinks of what has been accomplished by this religious movement among the young people of our generation, and what its possibilities are, he may well ask, who would not be a man, sanctified and surrendered, for God to use?

THE LATEST BLOW TO THE AFRICAN SLAVE POWER.

BY REV. JAMES JOHNSTON, DARWEN, LANCASHIRE, ENGLAND.

Another crushing defeat has been delivered to the slave traders in Nyassaland. By the intrepidity of Acting Commissioner Sharpe, Kawinga, a notorious human hunter and terror to his peaceful neighbors, has been chivalrously resisted and defeated. So far back as 1859, when Livingstone explored the Nyassa regions, this same chief, then known as Kainka, belonging to the Yao race of slavers, was in the habit of harrying the Mauganja tribes, and of his ravages Livingstone wrote graphic and thrilling narratives. Kawinga has ever since been one of the most active slavers firmly intrenched on the southern and eastern shores of the lake. Part of

the country of the Yaos lies in the northeastern corner of the British Central Africa protectorate and a greater portion within Portuguese territory, and over the entire district the slave trade has had a vigorous stronghold through unknown generations. Similarly Kawinga's own town, though covered by the British flag, has been a regular halting-place for slave caravans on their journeys from the slave fields of the interior to the Portuguese settlements on the east coast. To rid himself of Kawinga and two or three minor chiefs holding effective positions, Commissioner Johnston, who has rendered valiant service against slave chiefs along the shores of Nyassa, was obliged to leave for India in order to recruit a few hundred Sikh soldiers for the accomplishment of his unavoidable militant object. Kawinga assumed that the commissioner's absence would afford a favorable opportunity for an assault on the protectorate. Happily this anticipation has been wholly frustrated.

The incessant energy of Commissioner Johnston in putting down slave operations around the lake, which has a length of 350 miles and a breadth averaging from 16 to 60 miles, roused Kawinga some time since to plan an attack on the Shiré settlements to the south of his town. To effect this he determined last March to make war on Malemya (a chief under British protection), and, subsequently, to destroy the thriving Domasi mission station, for long years associated with the famous Blantyre missionary headquarters of the Church of Scotland. If success had attended Kawinga it meant an invasion of the whole of British Nyassa (looking southward) ; and, inasmuch as six chiefs rallied to his call and others were awaiting the results to share in the spoils, it is apparent that this perilous combination of slave raiding-chiefs would have swept away the promising civilizing colony from end to end. Unpleasant as it is to make use of the Angel of War as the forerunner of the Angel of Peace, the Acting Commissioner, Mr. Sharpe, bravely confronted his wily antagonist and proved a sufficient match. In the darkness of night Domasi, the branch of the Blantyre Mission lying to the southwest of Lake Shirwa, was assailed by a tremendous force of native Yaos from different points, and, save for the gallantry of the Sikhs at hand and the traders acting under the directions of Messrs. Sharpe and Fletcher, Domasi and its surroundings would have been utterly lost. With considerable loss Kawinga was repulsed, and ultimately his pursuers, following up their advantage, took possession of his capital, the fugitive chief being obliged to find refuge across the Portuguese borders in the valley of the upper Lugenda River.

Had Domasi been captured by the Yaos, the Scotch missions and plantations on the Shiré highlands, for the growth of which a quarter of a century of patient labor has been required, would have been levelled to the ground. If the defeat has not finally broken the back of the Yao slavers, it will enable the colonists to extend their activity northward unmolested and eventually abolish the old slave trade route around the south end of Nyassa. The passage of the slave traffic across the lake is impossible,

states Archdeacon Maples, of the Universities' Mission, now that the last of the slave dhows is destroyed. On the arrival of Commissioner Johnston's reinforcements from India there will be no further dread of victorious slavers overunning Nyassaland. At an early day it may be expected that the country stretching to the distant north between Nyassa and Tanganyika will be equally cleared of Arabs, whose staple commodity is human flesh, and whose forays are stained by organized murder. By that achievement the slave trade in East Central Africa will have received a deadly blow. For its extirpation it would almost seem, as an authority has observed, that "of the slave trade it may be said, without extravagance, that there is nothing in African human nature which leads us to suppose that this abomination will eventually yield to any argument save force."

Meanwhile, the outlook over Nyassaland presents an encouraging prospect. Missionary and civilizing agencies exhibit a forward movement. Strangers unarmed are growingly trusted by the natives and welcomed as defensive allies. As a thoroughly interesting race of people, skilful in a variety of native trades and willing to adopt Western ideas and handicrafts, the Nyassa tribes are universally described. Nor is it any exaggeration to say that for their moral, material, and spiritual salvation magnificent efforts have been made by men and women, mostly of Scotch ancestry, whose record makes an epic volume in the history of modern missions. The standard of the cross has been unfurled on the south, north, east, and west, at many points of the silvery beach of Nyassa (the Lake of the Stars) by the ensigns of faith whose sanctified vocation it has been, as Whittier sings, to

"Right the wronged and raise the weak."

THE LAW OF SPIRITUAL HEREDITY.

BY THE EDITOR-IN-CHIEF.

Rev. J. Murray Mitchell, LL.D., tells how he once climbed to a mountain peak in the Western Ghats, in India, in search of the source of one of India's noblest rivers, the Godavari; and how at last the exploring party reached a spot where a few drops were trickling from the rocks, so few that for two or three seconds the whole stream was held in the hollow of the hand, and it needed but to scoop out a small channel to divert the stream in a new direction. From this small beginning the insignificant rill could be traced, descending the slope and gradually broadening. It flowed eastward toward the Bay of Bengal, widening, deepening, gathering volume and momentum, until it was the secret of fertility to tens of thousands of acres of otherwise barren desert.

That river is a parable of human life. "The king's heart is in the

hands of the Lord, and He turneth it whithersoever He will." Is not that proverb a reference to the point in the stream of life, near the heart, out of which flow life's issues, and where character and destiny wait for a determining hand? And does not God put the mother at that point of power where the heart of the child—and every child is one of God's born kings—is in her hand to be turned whithersoever she will?

Thackeray says, "We sow a thought, and we reap an act; we sow an act, and we reap a habit; we sow a habit, and we reap character; we sow a character, and we reap destiny." What an awful responsibility when you or I have the opportunity to give direction to the thought, the aim, the desire, the motive from which conduct, habit, character, destiny spring!

No lesson of missions is more sublimely and pathetically grand than that which is taught us in the proof afforded by the lives of missionary heroes and heroines, of the power of a *spiritual ancestry*, of a faith first dwelling in a mother and a grandmother, and by a law of spiritual heredity descending to the son or daughter. It almost seems as if there were an inheritance, not of aptitudes only, but a legacy of character.

Ziegenbalg was trained to be Christ's pioneer in the East Indies, not first at Halle, under the saintly Francké, but before that in the primary school of his own home, under the teachings of a mother who baptized her words with tears and hallowed them with prayers. In a humble hamlet near Dresden that consecrated mother was dying with a group of little ones about her, and being very poor she amazed them by saying, "A great treasure I have laid up for you—a very great treasure. Seek it, my children, in the Bible, and there you will find it. There is not a page which I have not wet with my tears." One of those children was Bartholomew Ziegenbalg. And when after thirteen years of apostolic labor he passed away singing, "Jesus, my Confidence," it was his mother's treasure that had been his from childhood to the end.

In Sonnenberg, Germany, another holy woman lay dying, and with her last breath confided to her weeping husband this whispered secret, "Our youngest son I have dedicated to God for such service as He shall appoint. Assure me that when he hears the Lord's call you will not discourage it." That lad was christened Friedrich Schwartz. Then, under Francké, at Halle, what his mother had begun in his heart received development, and Schwartz went home to announce to his father his conscious call from God to the career of a missionary in India. Then the father sought the dying chamber of that holy mother, and in that atmosphere, after three days of agony, gave up his boy to God. At twenty-three Schwartz sailed for India, where for forty-three years he did so grand a work that it may be well doubted whether any other man has so impressed that empire for good. Schwartz's name is to this day spoken with a sort of holy awe in India. This man, who lived in one room barely big enough for a bed and table,

who was cook for himself and ate rice and other vegetables, and who spent less than seventy-five cents a day on his entire support, held a sceptre which swayed not only the common people, but princes and kings in their palaces.

The story of Zinzendorf, the Moravian bishop, is very familiar. His grandfather was a martyr in spirit, resigning his estates for the sake of Christ, and he was brought up by a grandmother and aunt who faithfully nursed his infant piety. At four years of age he covenanted with Jesus, "Be Thou mine, dear Saviour, and I will be Thine," and the simple-hearted boy, yearning for communion with Jesus, used to write to Him little notes, unburdening his heart, and flinging them out the castle window to be found and read by Him. It was he who could say, "One passion have I, and it is He, He alone;" it was he to whom any country was home and native land where Christ had need of him; he it was who would rather be hated for Jesus' sake than loved for his own. How little did the grandmother know that she was shaping the whole course of Moravian missions!

Alexander Duff, so famous in the history of missions in India, owed everything to his spiritual ancestry. Back to and through a former generation the subtle influences must be traced that ripened into the self-offering of this marvellous man, so that from the hour when he was led to care for his own soul he began to know a passion for the souls of others, and especially the heathen, that led him once for all irrevocably to devote himself to their salvation.

Samuel J. Mills is entitled, if any man is, to be called the father and founder of missions on this side of the ocean. Though he died at sea, on the African coast, and was never permitted to enter fully upon the work for which he set himself apart, he had set in motion the springs of both home and foreign missionary effort and organization. A score of various forms of benevolence, wide as the United States, the continent, the world, owe to him their inspiration and encouragement, if not their origin. And yet that wonderful life whose lamp went out so early and yet wrought such marvels, was sealed with consecration to God and to missions before birth by a holy mother; and when Mills grew to boyhood and was yet unrenewed by the Spirit, and even blind to his own need of regeneration, it was his mother's prevailing prayer that on a definite morning caused him to be overwhelmed with a new sense of sin and guilt, and led him to a full surrender to a new master.

When the secrets are brought to light, what wonders will be revealed of parental influence, known only to God, shaping the character and lives of children!

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The International Duel in the Far East.

It is well to remember the severe strain put on some non-Christian nations. So far as China is concerned, she stands challenged to single-handed combat against the combined nations of Europe and America in their solidarity. If we remember correctly, it was Hon. William B. Reed, as United States Plenipotentiary, who, now, nearly fifty years ago, introduced into the treaty with China the "most favored nation" clause. Perhaps the most penetrating diplomat of the world had little anticipation of the ultimate result of that shrewd and apparently just demand. But what has been the outcome? Every treaty-concession, however incidental or however ruinous to China's interests, made amicably or at the cannon's mouth, to any one of the European nations or to that of the United States, is necessarily made to every one of them. For forty-five years all the Western powers have been a unit as against China. The duel is unequal.

It is little wonder that the Chinese, finding themselves in danger of being parcelled out, like Africa, into "spheres of influence" by Europeans, should grow increasingly restive in their presence. Millions in China have before them the prospect of starvation during the transition from the old industrial and commercial conditions, to the new ones which contact of foreigners is resistlessly introducing. A million of idle, pensioned ex-soldiers or their descendants organized about the gambling den as a unit, are ever present to stir the quiet people to riot that they may plunder. The ruling class, the literati, are always disposed to resist the presence of foreigners as liable to become the occasion of disturbance, and thus afford ground of fresh encroachment of foreign powers. They are not blind to the fact that France and England constitute, either merchant or missionary, their *avant coureur*. Either may afford occasion for new foreign political complications. The missionary may precipitate national disturbances as well as the merchant. He is the picket of a new order of things.

Let us illustrate. The Republic of Liberia prohibits titles of property to any white man. She needs foreign capital and knows it; but she knows, too, that property investments by foreigners become, too frequently, the occasion of national strife. The Chinese know this as well as the black man of West Africa does.

After having pigeon-holed for more than a third of a century applications to allow titles to the Christians, and to direct that the vendor who chooses to sell to them property be allowed to do so unrestrained, the emperor has just now gazetted the governors that this must be the order. At the same time, Christian missionaries are urging their governments to demand a new treaty by which the foreign missionary or his society shall be granted the privilege of holding titles, alleging as one reason, that if held by the Chinese Church the government may at any time confiscate their investments of foreign money, and their own governments be powerless to demand redress. It is just this that the Chinese themselves know. We make now no argument, *pro* or *con*, but state the *pro* and *con* of this case as a mere illustration. Take as another illustration the following: The head and centre of the anti-foreign agitation is the province of Hunan. Thence issues indecent and strife-engendering literature against foreigners, missionaries in particular. A Hunan man, an officer in Szechuen, boasted during the recent riots at Chentu, that if a foreigner entered Hunan they killed him and wiped the streets with

him. This riot occurred in Szechuen, but the diplomatic pawn that it is proposed to move forward is, that the French army march on Hunan and demand the opening of at least one port for foreigners in that province. The "most favored nation clause" will of course apply. The Chinese see all this, resistless as the tides. A thousand other similar complications steadily result in foreign political, commercial and religious advance. Seen from their standpoint, it is humiliating and irritating. We must bear all this in mind in judging of and dealing with China.

The Massacre in Kucheng, China.

It is scarcely worth while, except for making the historical record in this periodical, to repeat the details, which the secular press has made widely known, of the riots of March 28th and massacre of Christian missionaries, which took place at Kucheng, China, July 31st last.

That of March 28th was conducted by the vegetarians, who, whatever their original organization was designed to effect, are now known as one of the secret political organizations which are a constant menace to the peace and prosperity of entire Central China from the seacoast to the borders of Tibet.

Previous to March 28th everything had been quiet for a long time, and no disturbance whatever was apprehended. On that day the rumor was current that the vegetarians would march into Kucheng, kill the local magistrate, and burn the missionary property belonging to the Methodist and other missions. The wildest confusion prevailed for three days, when the United States consul at Foochow warned the American missionaries that they must retire to Foochow, as no soldiers could be sent to protect them. Dr. Gregory, Miss Rouse, and Miss Hartwell proceeded to Foochow, which lay southwest of Kucheng, the route being thirty miles through the mountains by chair, and sixty miles by the river Min, in boats. Miss Hartwell subsequently returned to Kucheng, the turbulence having subsided—Dr. Gregory, of the same mission, also. We have no tidings whether the missionaries of the English Church removed or not temporarily from Kucheng at the time of that disturbance. But it appears that several of them were at a health-station at Whasang farther up in the mountains. Miss Hartwell went up there also. It was at Whasang that the massacre took place; those missionaries of the American Board, the Methodist and the English churches who were at Kucheng were undisturbed.

On the night of July 31st the mob rushed into the mission premises and murdered Rev. R. W. Stewart, his wife, and two children; Miss Elsie Marshall, Miss Annie Gordon, Miss Bessie Newcombe, and Miss Flora Stewart, all of the Church of England Mission. Miss Hartwell was lodging in a native house near by, and escaped with minor injuries, after a severe struggle with one of the mob and a race for her life.

Mr. Stewart, who was slain with his wife, had been some twenty years in the country and was the head of his mission. In his last report of the Church of England zenana mission he referred to the ladies who were since cruelly murdered as follows:

"Nangwa is the centre mission for the ladies in the far Northwest. It is four days' journey over high mountains from Kucheng. I visited them at the beginning of the year, and found there Miss Johnson, Miss Newcombe, Miss Rodd, Miss Bryer, and Miss Fleming; they have also among them a Miss Sinclair, who has come from England independently, and is making herself useful in various ways. These ladies are living as nearly like the native women as possible; no knives or forks are seen in the house. I am told that one knife is kept for any unhappy guest who cannot manage chop-sticks, and though the locality is far from healthy, and our C. M. S. missionaries have one after another felt the effects of malaria, your ladies have in a surprising degree maintained their strength. You know the

kind of life they lead, visiting from village to village, sometimes at long distances from home, putting up not at chapels or at Christians' houses, for, alas! there are none, but in the native inns or the house of some hospitable heathen woman. Their reward for this devotion is being used of God. It is truly invigorating to the soul to sit down and listen as they tell of the good hand of their God upon them, and the spiritual results they have seen. Oh, for more of these "women that publish the tidings"! They have, too, a little hospital here, and this year they tried a small station class, though in doing so they had to face difficulties that were not met with in the old districts.

"The three other ladies who regard Kucheng as their headquarters are Miss Gordon, Miss Marshall, and Miss Stewart. Miss Stewart is still working for her examinations; when she has got through them her sphere of labor will be in the country, in the western section of the district. Miss Gordon's station, where she spends the greater part of the year, is Dong-Gio, the chief centre of the Ping-Nang district. This great district, or, as we should say in England, county, has no other lady worker, and I need not say that, however hard she may try, she can do little more than touch what is waiting to be done. At that one station of Dong-Dio 80 or 90 women usually attend the Sunday service. We have to thank the Rev. H. R. McCartney, of Melbourne, for this valuable missionary. Miss Elsie Marshall's work is also in the country; she only returns now and then to Kucheng as headquarters. Her section lies north of Kucheng, and covers more than 300 square miles. She has several centres in this region, where she stops for a few weeks or two months at a time, collecting the women together and visiting from house to house. Our plan is for your missionaries to travel in pairs, accompanied by a Bible woman and Christian servant, and to put up at chapels where a married catechist is stationed. Just now Miss Marshall is at a place called Sek-ci-Du, with Miss Saunders, of the Australian Association, who is stationed in Kucheng while learning the language.

"A letter has come to-day from Miss Marshall telling of the great encouragement they find in Sek-ci-Du. This is remarkable because, although we have been for years endeavoring to rouse an interest there, hitherto we have entirely failed, and purposed retiring from the station altogether. Thank God for the ladies whom you send us; wherever they go God gives His blessing, and the secret lies in the quiet, unwavering trust in a living Saviour by their side. Such trust He does not disappoint."

The only American missionary who suffered personal harm in the murderous Whasung attack was Miss Mabel C. Hartwell, of the Methodist Episcopal Mission, who was in a native house near by the mission premises where the English missionaries were quartered. Miss Hartwell makes the following statement:

"August 1st, at 7.30 A.M., I heard shouts. They were the yells of servants who rushed in shouting to me to get up, for the Vegetarians were coming, tearing down the houses on the hill belonging to the English mission.

"A few minutes later a teacher came to my door and told me to run. I put on my clothes and rushed to the door. I was met by a man with a trident spear, who yelled, 'Here is a foreign woman.'

"He pointed the spear at my chest. I twisted it to one side and it just grazed my ear and head. He threw me to the ground and beat me with the wooden end of the spear. A servant came and wrenched the spear away, then told me to run. I jumped down the embankment and ran along the road. A servant came and pulled me along until I got up on the side of the hill. I then lay down there to get more breath. After resting twice I reached a secluded spot and lay there. All this time the yells went on and two houses were burning to the ground.

"After a while the yells stopped. I supposed the Vegetarians had gone away. A servant went to see how matters were. He returned in half an hour, telling me to come home, that five ladies of the English Mission had been killed, and some had been wounded, but that my house—a rented native house—had not been troubled at all.

"I went home to find Miss Codrington much cut about the head and beaten all over; Mildred Stewart, twelve years old, with knee cut and bleeding very hard; Herbert Stewart, six years old, cut on the head and almost dead; baby Stewart, with one eye black and swollen; the second Stewart girl, Kathleen, eleven years old, with the second boy, Evan, three years old, were beaten and pierced with a spear, but not seriously injured. The boy vomited all day, but we thought it was from fright.

"Mr. Phillips, of the English Mission, who lived in a native house some distance away, escaped all injury, only arriving in time to see the bodies of the dead and hear the Vegetarians say, 'We have killed all the foreigners.'

"At first we heard that some foreigners had escaped and were in hiding, but Mr. Stewart did not come and we feared the worst. Mr. Phillips went to the ruins and found eight bodies—five not burned and three burned so as not to be recognizable. Dr. Gregory arrived at dark and dressed the wounds of the patients. Coffins were made and the bodies put in them. The bones of the burned were put in boxes.

"When I was thrown down my teacher's wife called on some Whasung men around to save me. There were four men there to only one Vegetarian, but they would not help me. She came and tried to pull me away as he was beating me. The Vegetarian kicked her.

"When the Vegetarian who beat me started down the hill to come to our house three others were with him; but these ran off after some Chinamen, so I escaped with only one persecutor.

"There were about fifty Vegetarians, but I only saw one, the man who attacked me, who shouted, 'Here is a foreign woman.' He had a trident spear. Some had swords. There was at least one gun, for I heard it fired off. The natives say there were more."

Government Defence of Missionaries.

A great deal of nonsense has appeared in the secular press of this country since the riots in Chentu and Kucheng as to the duty of the United States Government to demand redress for injury done to person and property to missionaries. Even such rubbish has found place in influential newspapers, as that, affording protection to missionaries and missionary property is propagating religion by the sword.

So far as missionaries are concerned, they go to these foreign fields fully aware that they are liable to be harmed by such outbreaks. We are not aware that the missionaries from America ever asked government aid or protection in the prosecution of their calling. If they obtain it it is on the basis that they are American citizens. It might be possible that they would advance their influence more by not demanding redress at all. Native Christian Chinese have over and over refused indemnity proffered by the authorities for injuries to person and property. They gained greatly in influence as religionists among the people thereby. There may be occasions when missionaries might choose to do likewise. The missionaries in Uganda gained great triumphs while absolutely unprotected to any degree by the British Government. The Gospel can win its way without patronage of any political powers. But no state can afford to see its subjects unprotected. This, regardless of their calling, whether missionary, merchant, or bicyclist reporter. The British Government in one instance spent millions to defend a single one of its subjects—*and he a Jew!* The person and property of the citizen of any country must be held to be absolutely inviolate in every other country. Thus

missionaries as citizens or subjects must be protected by their governments, not for missionary interests, but for the prestige of the government. Whatever the missionary may choose to do or not to do in the case, when wronged or harmed, the government has no alternative. It must protect an American citizen, though he be a Jew, Moslem, or Buddhist propagandist, or whatever else, in any part of the globe. A government that does not do that, or attempt to do it, is not worth owning.

Maps and Money.

BY V. F. PENROSE.

The Christian Church is now everywhere using maps. Hence we read that the "estimated increase of wealth among evangelical Christians in the United States was four times greater than all the contributions for foreign work by all American Christians during the entire century," for we are giving at the rate of twenty-five cents a year apiece.

What does the use of maps mean? Accurate knowledge. The children who never have a meeting without maps of the world and of the country studied, comparing every land in area with our own, and then imagining the quarter of the world's population, the Chinese, in our somewhat lesser area, while remembering we have 65,000,000 people, are gaining the intelligent interest based on business and scientific information that will make their future gifts, put to shame those of grown people who are yearly giving without ever seeing and realizing the vast areas utterly untouched by any Christian influence. A map of the world cannot be done without. You do not know China or Mexico unless you compare it with other lands and see its neighbors and find their political influence.

Take Pennsylvania; it looks large when compared with the New England States. Bring California or Washington forward and it is tiny. A large railway map of the United States makes it appear vast and well worth remark for size. But this knowledge isolated, counts for nothing. Look at the "Dark Continent;" our land would go more than three times therein; then recall, for our one minister to 800 persons, Africa has one for every 600,000. Or note Brazil, larger than us, yet with as little chance for enlightenment as Africa. In the land east of the Mississippi (India's area) put one-sixth of the world, or let the swarming millions of China overflow our full area, somewhat. You are utterly powerless to grasp even the outside edge of these facts unless you have a map of the world.

But if you have been constantly in contact thus with maps, your present rate of giving fails to satisfy. How could it? "There remaineth yet *very* much land to be possessed," and your utmost efforts cannot make up for the anti-mission and partly-mission multitudes. What railroad would proceed to work without maps? What army could be active unprovided with maps? The latest historical books are having their maps so printed that a blank space equal to the page is on the bound-side of each map in order that it may be always before the reader.

It is not, however, enough to *have* maps; you must *use* them. "Oh, yes, we have maps. They are put away somewhere. I forget where and what they are; but we have maps;" and the search the minister then made for me revealed a map of Paul's missionary journeys, which scarcely answered my needs in telling of India after the above methods. The same incident occurred in more than one locality.

"We are so impressed by your map of the world," a missionary speaker was told, "that we are going to buy one. How much did yours cost?"

"A dollar and a half. It is paper which I mounted on cloth, is eight feet six by four feet six, and came from the American Board. I add our own stations as I need them. Your members can examine it, and ten-cent donations will soon secure it," and they got it.

When new members join your society, if you have no map of the world, while you are studying China, how can they be expected to take a money interest in your Osaka scholarship—for few can locate our mission stations without maps. Therefore first make or buy a map of the world, and then secure the maps of the lands to be studied. It is not difficult to draw an outline of the continents on a large sheet of paper or on cloth.

Clay or putty maps moulded on a large board covered with oil cloth, interest greatly. Putty, not cracking readily and softening in linseed oil, is better than clay, though both can be used over and over again. Candles in Christmas-tree holders mark the mission stations, and are lit one by one as bits of information are given of the medical work at this one, the press-work at that. The grains or names of animals can be affixed. Tiny flags may indicate where our missionary heroes have lived, or the mission stations. (A bit of ribbon and a big pin make a flag.) The "black map," a map of the world with the continents painted solidly black on some cheap material, or else on your ordinary map covered with black paper or cloth cut to fit, has the various denominations' work represented by little circles of white fastened by means of a pin, as work is described in Africa and Asia, till, at the last, a fringe of white represents the Gospel in all lands.

Represent Africa alone in this way, or any country, marking all the societies at work. While the different colored circles are being placed for the missions, you might have some definitions read by various persons—dictionary definitions of *darkness, light, uncivilized, evangelized, missionary, Christianity*, ending with *Jesus* as defined in Matt. 1 : 21.

Again, have a mere outline of Africa on brown paper, and cut the areas owned by England, France, Spain, etc., in red, blue, yellow, and other papers. Have these fastened on at a public meeting while the influence of each nation is being described.

Have you ever tried to have an exhibition of all the maps of your locality? Such a one has recently proved wonderfully suggestive. Each society had individual map-methods.

Start an audience from where they live across their continent—on the map—referring, in passing, to the missionary from Japan who returned home after ten years' absence and could scarcely credit the increase of luxury in every place, and yet everywhere, as excuse for not giving, heard: "Debt, debt, debt." Then crossing the Pacific, show the relative size of the United States and China, and turn to a large map of China, speaking of the swarming population, illustrating by the population chart of China. A hundred squares, each representing 4,000,000, form a square, ten each way, and all are needed for China. Inside, the United States have their 65,000,000 in one corner; underneath, Great Britain, France, Germany, and the Russian Empire half fill the square, and China has one missionary for 300,000. They give for their "spirit offerings" annually $400,000,000. We gave in 1890, $11,000,000 for home and foreign missions; $1,200,000 we spent for drink in that year; $24,000,000 we spend for *cut flowers* each year.

After such a map-illustrated talk, a most interested auditor said he felt compelled to arrange his household expenses that he might have more to give, so overwhelming was it to

> "Contrast
> The petty Done, the Undone vast;"

and others have proved the same by their gifts when facts were once thus presented.

Three leaflet-charts may be enlarged to assist this map force. They may be had for thirty cents per hundred of W. B. Jacobs, 148 Madison Street, Chicago: "A Mute Appeal," "Trifling with a Great Trust," and "A Comparative View;" the first two may be

also had enlarged for sixty cents each.

Grown persons need not rebel at such methods. Money comes spasmodically, from impulse of the moment, unless the mind can recur again and again to the reasons for giving. The two-tenths area of the whole world that alone have knowledge of Christ is a fact not to be forgotten when once seen demonstrated on a map of the world, and is emphasized each time the map is seen afterward.

At once we feel we must give more. Ask for birthday offerings of dollars, dimes, or pennies. Give out nickels or dollars for investment. Find out every way in which you may increase your gifts; nay, lessen your indebtedness to the One whose light makes our life.

To this, a constant use of maps, impels me.

From Another Standpoint.*

BY REV. W. WYND, BAPTIST MISSION, OSAKA, JAPAN.

In your June issue of the MISSIONARY REVIEW we were favored with a discussion of the missionary problem by Professor Kozaki, of the Doshishi College, Kioto. Looking at the problem from the point of view of a Japanese Christian, the learned professor sees the present methods of missionary work to be wholly at variance with scientific principles. More especially is his criticism levelled at present methods of conducting work in civilized countries.

Neither the missionaries who are sent to the field nor the churches that send them have any definite idea of the true aim of missionary work. They either lay too much stress on the work of testifying, or they depend wholly on the Holy Spirit regardless of human methods.

Such is the gist of the criticism.

Now, while we do not belong to the class of men who imagine that missionary methods are above criticism, we cannot but take issue with Professor Kozaki in what he says regarding present methods of work, and also in what he outlines as the "true scientific method." It is somewhat startling to read that today, after a hundred years of missionary work, neither the churches at home nor their representatives abroad have any idea of the true aim of missionary work. If that be true, no wonder that our methods are bad and our converts few. The wonder is that such aimless men should have any methods or any converts at all; and, wonder of wonders! how have they been able to accomplish what even Professor Kozaki speaks of as a work not inferior to what was done in apostolic times? It seems to us that, although the churches are not all that they ought to be, the ones which support missions are pretty clear about the aim of missionary work. As for the missionaries, God knows how far short we feel ourselves to be of these grand ideals that we read of in the "Acts of the Apostles," but even of the worst of us, it cannot be truly said that we have no "definite idea of the true aim of missionary work." In that at least we *know* our Lord's will; how we are doing it is another question.

Some, he says, are laying too much stress on the work of testifying, thinking when they have done this their work is done, whether men are converted or not.

If a missionary gives his time and strength and whatever talent God has given him to the work of testifying, is he not following in the footsteps of the great apostle of the Gentiles, who went from city to city doing nothing else? Without minimizing in the least the importance of educational work; without

*[We do not hold ourselves responsible for the views of contributors, and much prefer that rejoinders to any article that appears should take the form of independent presentation of opposite opinions, common now, as a symposium. But as this paper is written in a good spirit we make an exception. In securing Mr. Kozaki's paper we intended it to inaugurate a series by pastors native to several fields. We expect to furnish such an article from a Mexican minister in an early issue, and invite others of these brethren to send us contributions from time to time.—J. T. G.]

detracting from the value of work done by noble-hearted, courageous, consecrated native workers, the fact remains that to-day in non-Christian civilized lands the foreign missionary of the right stamp, by the power of his testimony can do at least as great a work as he could do in any other sphere ; a work that but for his presence would probably not be done, even if the independent native churches had plenty of funds at their disposal.

I would remind the reader that in Japan, during the last three or four years, the gain in almost the whole of the independent churches has been very slight ; in some cases, indeed, they have gone backward, and the churches which have gained have been for the most part churches with which the missionary has had more or less to do. From the days when the disciples went everywhere testifying that Jesus was the Christ, the Saviour of men, the blessing of the Lord has followed the work of testifying ; and statistics to-day will show that that blessing hath not been withheld from foreign missionaries testifying in non-Christian civilized lands. To say that too much stress is laid by the foreign missionary on the work of testifying is to betray a superficial knowledge of the subject in question, and to tell the churches at home—these churches that hunger to hear of conversions, that scan every missionary periodical to find out how many conversions are taking place —to tell these that both they and their representatives in foreign lands regard their work done when they have testified, whether men are converted or not, is to betray utter ignorance of these great principles that are working in the home churches and impelling them on to missionary efforts.

If the Church regards her work done when she has testified, why has she again and again kept her missionaries ten, fifteen, and twenty years working in fields where not one has turned from idols to serve the living God ? Even a superficial observer might see that it is converts the Church longs for, it is converts that the missionary searches for, and it is converts that together both Church and missionary rejoice over.

Again, he says " we depend too much on the Holy Spirit regardless of human methods." Those who believe the words of Christ have a right to depend on the Holy Spirit ; but certainly they have no right to depend on Him unless they themselves are using means and methods to accomplish the work with which they have been entrusted. The missionary who does so, to say the least of it, betrays a sad lack of sanctified common sense.

In Japan each mission has its yearly or quarterly meeting for discussing, formulating, and improving methods of work, for devising new means of reaching the unbelievers. I know not of a society, a mission, or a missionary that expects to see men becoming Christians without human means being used to make them so, and am consequently wholly at a loss to know where Professor Kozaki found the type of men of whom he writes. The advocate of " scientific methods of Christian work" ought to have been the last man to depart from a scientific method of criticism.

After a careful perusal of the article in question, the following I take to be the substance of the new " scientific method" outlined by the professor in his article :

1. Send only a few first-rate foreign missionaries, and let their work be educational.

2. Instead of sending missionaries to testify to the unbelievers, send funds to the independent churches and do the work through them.

He is convinced that the great need of non-Christian civilized lands is native workers ; and in order to provide these he would have the home churches send out only a few select teachers. With the help of these, and a staff of equally gifted native teachers, first-class institutions of learning could be established from which a sufficient number of cultured workers might reasonably

be expected. With these at work the first step would be taken toward putting missionary work on a scientific basis. We also believe that what is greatly needed in these lands is more native workers of the right stamp; but however important a part schools may have in furnishing such men, with all our applications of modern science to our school system we have not yet reached the point where we can take in men, by disposition, sentiment, and training, estranged from God, and turn out spiritually-minded men, full of the Holy Ghost, of faith, wisdom, and power, for only such men are fitted to be entrusted with the future wellbeing of the Church. To get such men, the present system, in spite of its drawbacks, seems to be preferable. The missionary who sees the young Christians in their home and at their places of business, who listens to their first feeble testimony, who witnesses them conquering pride and making a Christian confession before unbelieving friends—in short, the missionary, even if he be a "mediocre man," who watches the development of the spiritual life of the young Christians, is better fitted to make a wise selection of workers than the professor who hears the student demonstrate a problem, prove the existence of God, or conjugate a Greek verb.

It might be mentioned, in passing, that Captain L. L. James, who is mentioned as an example of a foreign educator doing a great work, is a man who, whatever he may have been in the past, now makes a specialty of ridiculing everything that Christians hold sacred, while some of those men whom he was the means of raising up are not the kind of men the Christians at home would care to entrust with the care of the Japanese church. Others, it is true, of the men whom he taught are men of ability and piety and worthy of all honor; but that is in spite of the fact that in their early days they were under the influence of Captain L. L. James.

Again, he would have the home churches send fewer missionaries, and send the money saved to independent native churches, doing the work through them.

That is not an original idea. For the last year or two it has been the pet cry, not of the Church in Japan, but of a few leaders more or less imbued with an anti-foreign spirit. That such a spirit should manifest itself at times is most natural, human nature being what it is. In the churches at home there are always those who are ready to hug some personal grievance against their pastor until they are firmly convinced that he is the round man in the square hole, and so in all good conscience they clamor for his removal.

If so at home, the foreign missionary in civilized lands must always expect some ready to clamor for his removal; but in spite of these things, until the native self-governing, self-supporting churches are ready to take the whole responsibility of raising up other self-governing, self-supporting, self-propagating churches, are the home churches justified in withdrawing their representatives? We think not. When the gardener sees the plant push out its tendrils, the tendrils taking root, growing, multiplying, and surpassing the parent plant in strength and beauty, he knows that there is no danger of that species dying out. It will, even under adverse circumstances, propagate its kind.

It were foolish of the missionary to leave a great nation in darkness as soon as he sees a few independent churches; but when he sees the children and grandchildren of these churches shooting out, taking root, springing up, and surpassing the parents in faith, hope, and charity, he may depart with gladness, for a church has been founded which, even under adverse circumstances, will propagate its kind. As for the home churches ministering to the independent native churches, that is to reverse the order that we read of in the good old Book containing the first missionary records.

Professor Kozaki reminds us that the church at Philippi did so to the church at Jerusalem; but that is no plea for the churches at home to do so to their in-

dependent offspring abroad. We can understand how the church at Philippi would be strengthened by the effort it made to pay back in temporal gifts what it had received from the mother Church in spiritual gifts; but we fail to see how, in civilized non-Christian lands, the churches which have attained their majority will be strengthened for their work by continuing to draw money from the parent who has still to support many children under age. On the contrary, we see every reason for believing that such a course would be the means of stunting the growth and dwarfing the life of these churches, not because the brethren in the independent churches are unworthy to be entrusted with the funds—far from it—but because such a course would be a violation of the law of growth and development. In these lands there is no lack of money. Let the leaders of the independent churches not turn to the foreign churches or the foreign missionary and demand that more responsibility be put on them. Let them rather open their eyes to the great fact that the responsibility is already on their shoulders, placed there not by any society or any missionary, but by the Lord Jehovah. When the leaders realize that fact and the members realize that they are but stewards of the Lord, that their time and talents and means are to be given without stint for the spread of the Gospel, then the missionary problem will be one step nearer solution.

"Who is this Jesus of Nazareth?"

Dr. Cyrus Hamlin, one of the ablest of the able corps of the corresponding editors of THE MISSIONARY REVIEW OF THE WORLD, sends an interesting explanatory note of the incident in the massacre of Armenians at Sassoun, Turkey, which inspired Mrs. Hamlin, who was many years with her husband in Constantinople, to write the following lines, which appeared in *The Advance*, under the caption quoted above. Dr. Hamlin says:

"Mrs. Knapp, of Bitlis, the nearest missionary station to the Sassoon massacre, writes that one of the Turkish soldiers, troubled in mind by the memory of those awful scenes, told his wife to ask the wives of the 'Giaours' (infidels, unbelievers), who is 'Hissoos Nazaretsee' (Jesus of Nazareth). For all the women whom they had to slaughter died calling upon Him. They could have life by just saying, 'Mohammed is the prophet of God.' The Turks call Jesus 'Isa,' and so the ignorant soldier did not understand the Armenian form for Jesus of Nazareth. This incident must touch any Christian heart."

The Turkish Soldier to his Wife after the Massacres at Sassoon.

"Who is this 'Jesus of Nazareth'?"
The Mussulman soldier caught his breath
And knit his brow, like a man oppressed
Whom the soft divan hath brought no rest.

He had come from a field of God accursed:
He had fought where devils did their worst!
The fearful fray he would fain forget—
In his soul its echoes were ringing yet.

"Who is this 'Jesus of Nazareth'?
The women all called His name, in death:
And the very children, caught to impale—
Nay! not for a woman's ear that tale!

"Your blood would freeze at its very fount;
Yet the fire up into your brain would mount,
Till you shrieked at night, when the wind awoke,
And, shuddering, cowered till the morning broke.

"Nay, ask no question! I know not why
The women and harmless babes must die.
'Twas my chief's to order—mine to obey.
Be it on his head at the Judgment Day!

"Yes—there was one alternative:
'Call on our Prophet, and you live!'
But every victim, with dying breath,
Called upon 'Jesus of Nazareth!'

"Who is this 'Jesus of Nazareth'?
Does He bear the sword that conquers Death?
Must I meet Him there, when Azrael calls
My naked soul to the Judgment halls?

"Go—ask the Giaours—and tell me true,
Who is this 'Jesus of Nazareth'? *Who?*
I have fought for Allah! But if He be
Allah's vicegerent—woe is me!"

Jesus of Nazareth! Lord of Life,
Conqueror of all this world's mad strife!
Vengeance for blood that cries to Thee!
Bow the False Prophet on bended knee,

Till the Cross shall quench the Crescent's ray
From St. Sophia to the Gates of Day;
And murderous Moslem, with contrite breath,
Shall call upon Jesus of Nazareth!

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Turkey,* Persia,† Arabia,‡ North Africa and Egypt,§ Russia,‖ Oriental Christianity,¶ Mohammedanism.**

The Turkish Empire.

The feeling against the "unspeakable Turk" has by no means subsided either in America or in England. There is but slight difference of opinion in the general condemnation of the action, or non-action, of the Porte in regard to the Armenian massacres. It seems certain, at any rate, that the government is not grieved at the sufferings of the Christians. It is rumored that the Turkish authorities are trying to induce grain merchants to hold back food products in order to increase the sufferings of the Armenians. What the final outcome will be is not yet determined, but in any case it seems that it will be as the result of calm deliberation and not of impulse or resentment. Missions in Turkey have always been carried on amid tremendous difficulties. Islam has here undisputed sway in the government, so that while, according to the letter of the law, freedom of religion is proclaimed, the law is interpreted by the Moslem to mean simply that any man may become a Mohammedan. The Turk has no sympathy or mercy for an "infidel," whether he be so by birth or conversion. The Moslem races of Turkey consist of Ottoman Turks (the rulers, chiefly in Asia Minor and Constantinople), Arabs (in Mesopotamia, Arabia, and Syria), Kurds (mostly outlaws in eastern Asia Minor), Circassians, Turcomans, and various smaller tribes. The Christian races are the Armenians (in Asia Minor and northern Syria), the Greeks (Greece and Asia Minor), the Bulgarians, Jacobites, and Chaldeans (in Mesopotamia), and the Maronites in Syria.

The chief missionary organizations at work are the American Board, laboring in the Balkan peninsula and Asia Minor; the Presbyterian Board in Syria and Mesopotamia; the Reformed Presbyterians, in Syria; the Methodists, in Bulgaria; the Church of England, the Friends, Disciples, and Free and Established Churches of Scotland, and various other independent educational organizations in Syria. Turkey in Asia has an area of about 500,000 square miles and a population of 16,000,000. The total number ordained missionaries is 75; lay, 15; medical, 18; and women, 140. With these labor 270 native pastors and 640 other workers. Protestant communicants number about 14,000. Besides these there are 5,000,000 nominal Christians who are scattered throughout the empire, and among whom the most promising missionary work has been carried on. The earnest and united prayers of Christendom are

---

* "History of the Ottoman Turks," E. S. Creasy; "My Life and Times," Cyrus Hamlin, D.D.; "Forty Years with the Turkish Empire," E. D. Prime, D.D.; "Autobiography of W. G. Schauffler, D.D.;" "The Armenian Crisis in Turkey," F. D. Greene; also pp. 32 (January), 133 (February), 339 (May), 604 (August), 768 (present issue).

† See "Persia and the Persians," S. G. W. Benjamin; "Henry Martyn," George Smith, LL.D.; "Woman and her Saviour in Persia," Dr. Thomas Laurie; "Dr. Grant and the Mountain Nestorians;" "Persia, the Land of the Imams," Rev. James Bassett; also pp. 3 (January), 738, 741 (present issue).

‡ See "Memorials of Hon. Ion Keith Falconer," Sinker; "Arabia Deserta," Doughty; also pp. 1 (January), 414 (June), 730 (present issue).

§ See "Daybreak in North Africa," Mrs. F. S. Haig; "Pioneering in Morocco," Dr. Robert Kerr; "Morocco as It Is," Stephen Bonsal, Jr.; "Open Door for the Gospel in Egypt," Mrs. F. T. Haig.

‖ "The Highway of Sorrow" (Stundists), Stretton; also p. 725 (present issue).

¶ See "Missions to the Oriental Churches," Rufus Anderson, D.D.; "The Armenians," Rev. M. C. Gabriellan, M.D.; "Romance of Missions," Miss West; also pp. 523 (July), 741 (present issue).

** See "Mahomet and Islam," Sir William Muir;" "Islam and its Founder," J. H. Stobart; "The Mohammedan Missionary Problem," H. H. Jessup, D.D.

needed for these downtrodden struggling races.

The government *censorship of the press* is one of the features marking the opposition to all religious and elevating influence. As is stated in the official reports of the United States Government (1893), the quotation of words of Scripture has been subjected to the will of the censors. Appeal from the decision of the censors is practically unavailing. The censors insist that the phrase "kingdom of Christ" may not be used by Christians. The censors refused to permit the publication of the index to Bible lessons for 1893 unless certain words were erased—*e.g.*, "Gospel liberty," omit *liberty;* "sorrow turned to joy" must be suppressed; "encouraging the people" must be erased; "wicked devices frustrates" (Ps. 33) must be stricken out; also "sorrow in the palace" (Esther 4), "saved by grace" (Rom. 4), "hope in distress" (Ps. 38), "fear not" (Josh. 1), "rejoicing in persecution" (Rom. 8), "a benevolent object" (Rom. 15).

The references indicate the passages on which the Bible lessons were founded, and the erasures are in themselves a commentary on the Turkish Government, indicating, as they do, the ideas which the authorities consider might foster rebellion, etc., in the minds of the people.

Persia.

The "Land of the Lion and the Sun" has an area of 628,000 square miles and a population of about 9,000,000. Missionary work is carried on chiefly by the American Presbyterians and by the Church of England Society, mainly among the Nestorians, Armenians, and Chaldeans. The missionary force consists of 23 ordained men, 8 physicians, 20 women, and 84 native preachers; these have gathered about 2500 communicants.

As elsewhere in Mohammedan countries, Islam is the great obstacle to the spread of the Gospel in Persia.

The population of Persia is of three kinds—the people living in the cities, the wandering tribes, and the inhabitants of villages and country districts. The latter are engaged in agriculture, and some of the best wheat in the world is raised in Persia. Cotton, sugar, rice, and tobacco are also raised in the southern provinces. The wandering tribes live in tents, and move about with their flocks and herds as the seasons change. They spend the spring and the summer on the mountain slopes, and the winter on the plains. The two principal races are the Turks and the Persians, the latter of whom belong to the Mongol race. Besides these, there are Arabs, Kurds, and Gypsies, and other smaller tribes.

Most of the people belong to the Shiah, or heterodox system of the Mohammedan religion, although there are a few adherents to the Sunni, or orthodox system. There are also Parsees, Jews, Armenians, and Nestorians.

The Persians were first called Elamites. Their descent is traced to Shem, through his son Elam. The first religion of the Persians, as well as of their neighbors, the Medes, was that of Zoroaster, which knew but one God, though fire, the sun, moon, and stars were, by its followers, worshipped as his symbols. The Jews and the Persians were brought into contact through Daniel and the other captives in Babylon, and when Babylon was overthrown and the Medes established the Medo-Persian Empire, Cyrus, King of Persia, was instrumental in the restoration of God's people and the preservation of the true faith.

It is conjectured that Thomas and Bartholomew carried the Gospel to this land. Old documents tell of the mission of Thaddeus to Edessa, in Mesopotamia. There are documents, too, recording the acts of martyrs at Edessa in 115 A.D. The Christians were numerous at that time, and the conversion of the king is proved by coins as early as A.D. 165.

The Jews and the followers of Zoroaster opposed Christianity, and terrible

persecutions began in Persia, and lasted for a century after they had ceased in the Roman Empire. In the sixth and seventh centuries there was much missionary activity in the Persian Church. The missionaries even went into China. Later, the Mohammedans overthrew the whole system of the Zoroastrian religion, and now its only followers are about 5000 souls in Yezd, and 100,000 Parsees in Bombay.

Christians were subject to heavy exactions by the Moslems, but were recognized as the "people of the Book," and the Nestorians had special privileges and held offices of trust. Missionary work was still carried on and gained influence in Tartary and China, beyond the Moslem rule. When the Moguls conquered Chinese Tartary and Persia, in 1202 A.D., Christianity was tolerated for awhile, but finally the Nestorian Church fell before persecution, and not a vestige of the Christians was left east of the Kurdish Mountains. The Nestorians left, however, a monument in China in the shape of the Nestorian Tablet described in our February issue.

Persia has been gradually reduced by Russian aggression and Mohammedan misrule to a desert. The American Presbyterian Board conducts successful missions at Oroomiah and Tabriz in the west; at Teheran, Hamadan and Resht in the east; the Church Mission is at Julfa, the Armenian suburb of Ispahan. There Dr. Bruce has amended Henry Martyn's Persian translation of the New Testament. It has a medical mission at Bagdad. In 1747 two Moravians made the first and unsuccessful attempt to reach the Parsees or Kerman, and the Greek Church of Russia drove out the Scottish and Basel missionaries who, from Shooshab in the Caucasus, sought to influence Persia.

Medical missions are very influential in Persia. In relieving suffering, making the heart tender and friendly to receive the truth, removing prejudices, cultivating the friendship of the authorities, so that doors of opportunity are opened, and the persecuted or oppressed released, as well as in direct evangelization, the physician is a power of God.

The missionary physician does a great work in promoting true medical science. The old medical practice is very deficient. At its best it is unscientific, but, mixed with superstition, it is still worse. The conjurer and the astrologer are the companions of the physician. The Vendidad of ancient Persia says: "If several healers offer themselves—namely, one who heals with a knife, one who heals with herbs, and one who heals with the holy Word—it is the latter who will best drive away sickness from the body of the faithful." The astrologer consults the stars as to the favorable time for calling the doctor, and which one shall be called, and whether the medicine he has given shall be taken. A noble living in a distant city consulted the astrologers as to what physician he should consult. The lot indicated Dr. Holmes, so, leaving the able help at hand, he took a five days' journey on horseback to Tabriz. At a case of childbirth a Mollah led a sheep into the room and around the couch of the woman, and then took it out and offered it as a sacrifice for the life of the woman. Sometimes the priest will write a prayer, and the patient will swallow the paper or dissolve the writing in water and drink the solution. For craziness priests are called, as their holy robes, especially the blue and green of the Sayids, are supposed to frighten the devils. Sometimes they exorcise by beating in a barbarous manner. Others are taken to a shrine and shut up in a dark cave for several days to be cured of lunacy. Others make the long pilgrimage to Kerbela, hoping to be healed by being tied in the portico of the shrine.

European science is being introduced, partly through European physicians, through the Shah's College, and natives who have received a foreign education. The medical department of Oroomiah College, in charge of Dr. Cochran, is doing a good work educating Christian physicians. The hospital gives full op-

portunity for practical work. Instruction is from the best English text-books, and is thorough.*

North Africa and Egypt.

North Africa consists of Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans whose creed has nothing in its teaching that can save the soul. It carefully denies the fundamental doctrines of Christ's divinity, death, and resurrection. No effort has, until recently, been made to evangelize this part of the Moslem world. It was considered impossible to gain an entrance, much less a hearing, among these followers of the False Prophet. God has lessened and is still lessening the political power of Mohammedanism in Africa. Its vices were too glaring for civilization to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish Government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire. Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

Morocco has an area of about 260,000 square miles, and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz, a youth of about sixteen years of age. The North Africa Mission (British) began work in Morocco in a small way in 1884; at the close of 1892 it had substantial mission premises, with hospital in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six missionaries in the country, laboring among Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country. The Scotch Presbyterians have a mission in South Morocco.

Algeria is the most advanced in civilization of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than fifteen hundred miles of railway. The North Africa Mission has seven stations and twenty-two brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

Tunis is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Thirteen workers of this mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them? A medical mission is now carried on in Tunis.

Tripoli is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than farther west, but much opposed to the Gospel. Two brethren began, in 1889, to labor for Christ among them, and others have since been sent. A

* For much of this review of Persia we are indebted to an article by Rev. S. G. Wilson.

medical mission has been conducted here with cheering results.

Egypt is still tributary to Turkey, but under the protection and supervision of the British Government. The mission commenced work in Lower Egypt in April, 1892, and has, including wives, six missionaries there. The population of this portion of the country is estimated at nearly 4,500,000, the bulk of the people being Mohammedans. There are 40 towns with from 7000 to 40,000 inhabitants each, and 500 towns with from 2000 to 7000 each, without any Gospel agency whatever.

The vast Sahara, with its few scattered millions of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amid the inhabitants of its palmy oases.—*North Africa.*

Northern Arabia is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labor among them in 1886; he has now retired, and another brother and his wife, who were thinking of taking up the work, have through ill-health been obliged to come home.

The spiritual claims of Egypt are strongly presented by Mr. W. Summers, who thus voices the needs of this ancient land of the Pharaohs:

1. Men are needed as evangelists whose first qualification is to be soul-winners. They should not be without some intellectual and theological training. If possible, a rudimentary knowledge of the healing art would be of great assistance. Fair linguistic ability is absolutely necessary.

Qualified Physicians.—Medical missions are practically a forgotten agency in Egypt. What little has been done has proved successful. Government hospitals have free dispensaries, but are as a drop in the bucket among those needing medical aid. There are dozens of centres in the Delta alone where medical missionaries would find large and unoccupied spheres.

2. Women who have a passion for souls, even if they live in the midst of filth and disease. Much patience and love for Christ are needed to win the Moslem women to Christ. Ladies having some medical knowledge should take an elementary qualification such as midwifery diploma. Ability to acquire Arabic should be manifest.

3. Stewards or associations of Christian contributors are earnestly sought of the Lord.

(*a*) To support individual missionaries. The inclusive expense of a single brother may be reckoned at $500 (£100) yearly, and a single sister at $350 or $400 (£70 or £80); married missionaries at the same proportion, according to the extent of their families.

(*b*) To support forms of work such as medical missions, schools, or provide for itinerating and rent of mission houses.

(*c*) To secure and, if possible, find working expenses of a house-boat. As the Delta is a network of canals an easy and inexpensive method of evangelization is at our hand, if only we had a small craft at our disposal—one to accommodate three or four missionaries could be procured for $1000 (£200). Perhaps some would like to pay the hire of a boat for a few journeys during the winter season.

4. *Remembrances at the Throne of Grace.*—To be daily importunate on behalf of the Egyptians and the missionaries who labor among them.

Besides the North Africa Mission, which supports three men and four women missionaries in Egypt, there are:

1. The United Presbyterian Church of America, with headquarters in Cairo. The Lord has greatly blessed their work among the members of the ancient Coptic Church. They have raised up a native Protestant Church in Egypt with native pastors.

2. The British and Foreign Bible Society, with principal depot in Alexandria; and the American Bible Society in affiliation with the American Presbyterian Mission.

3. The Church Missionary Society carries on work in old Cairo. They have a medical mission, small hospital, and school work.

4. Church of Scotland Mission to Jews, with four well-conducted schools.

5. An undenominational Dutch mission has been working for eighteen years in Calioub, a town near Cairo. A native church is formed, and schools are efficiently conducted.

6. Sailors' and Soldiers' Institute in affiliation with Miss Robinson's work.

Besides individual effort among English and other Europeans.

Still the dense Mohammedan population in the Delta remains unreached by the news of the world's Saviour. They *must* be evangelized, for "They shall know that I am the Lord God" (Ezek. 29 : 16).

IV.—EDITORIAL DEPARTMENT.

The March of Events.

A massacre of missionaries began at Whasang, near Kucheng, China, on August 1st. A mob fired the mission premises, killing ten people—one man and his wife, with seven other women, and one child. Several other Christians were more or less seriously hurt. All the killed were *British* citizens. The attacking party are said to belong to a Chinese sect, the "Vegetarians," and the outrage was unprovoked and malicious. The Chinese Government was compelled to take steps to discover and punish the guilty parties, but the governmental action was slow and unsatisfactory.

These murders are the more unaccountable as being in the Fo-Kien province, where a friendly feeling has generally existed between the natives and foreigners. Kucheng is on the Min River, some ninety miles above the treaty port of Foochow. The river is not navigable at this point, and hence gunboats cannot be used to protect the foreign residency. For months past the officials, or literati, have been at work breeding discontent and riot, and this is the result. All Americans at work there were sent to Foochow for safety in June last. The mandarins are said to be charging on foreigners the failure of China in the present war with Japan, as having stood by indifferent and beheld China whipped.

The indignation aroused by these wholesale murders, and outrages on property, is intense, and severe measures are threatened. We have no conscious spirit of retaliation or desire to magnify China's faults unduly, but avenging is not revenging. There is a protection which Government owes its citizens, and which Britain is usually jealous to afford. We have long felt that, while any nation may lawfully exclude foreigners or compel their withdrawal from its territory, all needful guards should be put about the person and property of American and British missionaries, and such a nation as China should be held to strict account, entirely apart from any religious question involved, for the sacrifice of valuable lives, not to say buildings. No *money* indemnity is adequate in a case like the present. It is too loose and easy a method for repairing an irreparable wrong, and sets a premium on such merciless crimes. Nothing less than the arrest and severe punishment of such assassins can satisfy the common conscience and act as a preventive. China should be made to understand that about the person of every citizen of America or Britain all the power and prestige of these two great nations wrap their guaranties, and that whoever unlawfully touches them, when innocent of violating law, will be treated as an enemy of humanity. We see nothing un-Christian in extreme resorts when nothing less suffices to insure immunity from such acts of violence.

The Armenian atrocities, as disclosures and exposures now warrant us in saying, exceed for wanton outrage and cruelty and nameless horrors anything on record. No wonder Britain's "Grand Old Man" finds one more burning fire shut up in his bones which must have vent. Indignant protests from civilized nations seem unheeded, and peace may be purchased for Armenia at a heavy cost. Mr. Gladstone sums up the crimes committed against these people by four fearful words: "plunder, murder, rape, and torture;" he charges the Sublime Porte with the responsibility, which, he claims, must be brought home to the Turkish government.

The treaty of 1856, he said, gave the Powers the right to march into Armenia and take the government of the country out of the hands of Turkey, and under the treaty of 1878 the Sultan was bound to carry out reforms. He makes three proposals. First, that the demands of the

Powers should be moderate; second, that no promises of the Turkish authorities should be accepted; and third, that the Powers should not fear the word "coercion." "We have reached a critical position," said he, "and the honor of the Powers is pledged to the institution of reform in Armenia." A resolution was then adopted by the meeting which Mr. Gladstone addressed that the government would have the support of the entire nation in any measures it might adopt to secure in Armenia reforms guaranteeing to the inhabitants safety of life, honor, religion, and property; and that no reforms can be effected which are not placed under the continuous control of the great Powers of Europe. The speech made a profound impression. Mr. Gladstone said he was glad to see that as much indignation exists in America as anywhere over the atrocities.

It is becoming a question whether those who act as the Turks do should not by other nations be treated as burglars, highway robbers, and murderers generally are served. There is a broad question of political economy that is awakening more and more attention—viz., whether the race is not to be considered as a whole, in its solidarity; and whether an "international police" is not a demand of the age. It is felt, and not without reason, that there are some crimes which are against *humanity* as such, and should so be punished. It is hard to see why a city, State, or nation should exterminate a band of villains who infest the highways, lurk in hiding places to assault the innocent, and use weapons of torture and assassination, and yet the community of nations stand by in helpless inactivity and see a whole district swept by atrocious murderers!

The Pan-American Congress at Toronto, which was held in July, provided a platform from which the various "religions" of the world might plead through their respective advocates. Bishop Ireland, of the Roman Catholic Church, Rabbi Gottheil, the Jew, with representatives of nearly every Christian denomination, as well as of Mohammedanism, Buddhism, Confucianism, etc., had the "right of presentment" without "fear of contradiction." Of these gatherings we have growing conviction that, whatever good may be the outcome one way, the ultimate result is confusion—a Babel of ideas as to religious obligation and the way of salvation. If all religious faiths are entitled to recognition, not as ethical systems having in them a modicum of virtue and value, but as entitled to comparison as having in them essentials of salvation, the unique position and claims of Christianity must at once and forever be abandoned; Christian missions become impertinent as a declaration of one only Name whereby we must be saved, and sink to the level of a friendly conference in which we may have as much to learn as to teach.

We quote from *Christian Work*, a paper so liberal that some orthodox people think it lax. Yet hear its earnest and faithful testimony:

"To whatever extent the Toronto Congress would place an equal value and authority upon each religion, to that extent it is misleading, dangerous, and false to the facts. And it is significant of the character of the discussions held at Toronto that none of the religions was put on the defensive; consequently their reverse side was not seen. Take, for example, Mohammedanism. Mohammed certainly did perform the noble service of overthrowing idolatry in Arabia, and he proclaimed the oneness of God: so far we are with him. But the failure of Mohammedanism is to be found in its wholly inadequate conception of God, which rests on the mere fact of his unity and sovereignty. The sacrifice for sin, the fact that in love only is there power to save from sin and turn earth into heaven—the absence of all this is the fatal weakness of Mohammedanism: this weakness was not brought out at that Toronto Congress. Then, take Confucianism: the cause of its failure—and it *has* failed—is that Confucius based religion on man and wholly ignored God. Confucianism makes no full provision for dependence, fellowship, progress; certainly there can be no sense of dependence where the worship of God is restricted to the offering of sacrifices on State occasions by the emperor, thus relegating God to the background; there can be no fellowship with a God who is afar off! It is little wonder that Confucianism failed. And Buddhism; how could it

be expected to succeed, excellent as some of its ethical precepts are, when it is agnostic, if not positively atheistic? —for Gautama considered there was no such spirit. Really, Buddhism, with its act force, is only an older form of the deification of force and is nineteenth century materialism dressed in the garb of twenty-two centuries ago.

"The one tremendous fact not to be ignored is that whatever be the ultimate fate of the deluded heathen in their ignorance of sin and of the fact that love only can save the sinner, Christianity alone supplies this: the religion of Christ alone satisfies the wants of the weary, sin-burdened soul, bringing him into reconciliation with God. Theologies are misleading, and confessions and standards and creeds are imperfect and often foolish: but these are not religion; but the implanting of the Christ life in the soul is. Any 'congress' or 'parliament' which ignores this supreme fact, and thinks to bring all religions down to a common level along the line, not of thorough discussion even, but of presenting the best photograph of each, makes a jest of the eternal verities and sows a crop the harvest of which will be fruitful of tares."

From a Chicago journal we quote:

"Without assuming to decide the question, the *Living Church* ventures an opinion as to the cause of the general falling off of missionary offerings. It is an opinion which two years ago was a prophecy, when the extraordinary spectacle was presented in Chicago of the apostles of all the false religions of the world being invited to give an *ex-parte* representation of faith and life under the religious systems which they represented—or, rather, misrepresented. The Babel of Christian sects was marshalled by Drs. Barrows and Bonney, who did what they could to make a good showing for the Christian religion (without any church), while they aided in working up a hospitable enthusiasm for the savants and picked men of all heathenism. Returning home, these represented Christianity to be a failure in the countries they had visited; and in one case, we believe, missionaries were sent to America to convert our benighted people. Some part of the present falling off of enthusiasm for missions may be fairly attributed to this 'exploiting' of heathen systems (without rebuttal) at the central point of the world's interest in 1893."

The American Missionary Association is embarrassed by a gift made by Robert Arthington, of Leeds, England, some years ago, for the opening of a mission south of Khartoum, on the Nile, which has grown by regular increase and the addition of other donations till it amounts to $52,400. The money cannot be used to carry out the design of the donors on account of the Arabian occupation of the Soudan and the exclusion of all foreigners, and yet much of the money given could not be restored to the unknown donors. The society has therefore brought a friendly suit to secure a decision that the use of the fund in the region specified is impossible, and judicial instruction as to what use shall be made of it. This leads us to say, again, that it is well for donors not to condition their gifts too restrictedly.

Many questions of vital importance to missions require carefully to be examined and adjusted. The independent spirit of the Japanese makes them impatient of foreign control even in the missions established by missionaries from abroad and in the schools they originated or helped to develop, and a deputation has been appointed by the A. B. C. F. M., consisting of Hon. W. P. Ellison, Boston; Rev. J. L. Barton, D.D., foreign secretary; Rev. J. G. Johnson, D.D., Chicago; Rev. A. H. Bradford, D.D., Montclair, to visit Japan. Some changes may be made in the deputation, which started in September.

August 26th a company of missionaries of the Protestant Episcopal body left Vancouver for China. Bishop Samuel I. J. Schereschewsky goes to superintend the publication of his Bible translation into the Wen-li, his wife and daughter accompanying, also Rev. D. T. Huntington and Miss Steva L. Dodson, with Dr. W. L. Ludlow, medical missionary.

The African Inland Mission sent forth, August 17th, Rev. P. Cameron Scott as

pioneer, who has spent already seven years in Africa, with his sister, Miss Margaret C. Scott, a medical missionary, Miss Bertha M. Reckling, Lister R. Severn, and Rev. Willis Hotchkiss and Rev. Fred W. Kreiger. Walter McL. Wilson joins the party in Scotland. The mission is interdenominational, and emphasizes basal truths, such as the divinity, atonement, and second coming of Christ, person and work of the Spirit, the verbal inspiration of the Word of God, salvation by faith, the eternity of future punishment, and the evangelization of the world as the duty and mission of the Church. They go in the strength of these truths to confront deadly climate and relentless Moslem hatred in the Soudan. May God go with them!

The well-known Charles N. Crittenton, of New York, founder of the Florence Mission, attempts a tour of the United States to found similar missions for outcast women. He left New York August 19th in a special car, *Good News*, and a trip of eighteen months is before him and his party. Portland, Ore., California, the Southern States, and Atlantic coast are the boundaries of the trip. Services of song and exhortation from the car platform wherever there is a wait of a quarter of an hour, and more extended services where longer stops are arranged for, with meetings in halls or churches wherever a night can be spent in a city, are among the plans. Up to this time nineteen missions have been established through the efforts of this New York merchant, whose daughter's death gave such impulse to his life. What strange ways God has of leading His people who are ready to be led. We know of no one man whose life is more telling on the reclamation of fallen womanhood. May great blessing follow this new method of extending these rescue missions.

Rev. Charles R. Mills, D.D., died suddenly in Tung-chow, China, June 22, having been in China about forty years, first at Shanghai, and then at Tung-chow for over thirty. He was of a genial spirit, full of humor, a fine student, especially given to historical study, and a cultivated man of scholarly tastes. He was a native of Buffalo, N. Y. Such deaths leave a great void.

The death of an American citizen of Siam, Marian A. Cheek, is announced. He went there twenty-two years ago as a medical missionary of the Presbyterian Board, at the age of twenty, and had become one of the most influential men in the country, the intimate counsellor of the king. Ten years ago he severed his connection with the Board, engaged in trade, and accumulated a large fortune, and at the time of his death was pressing a claim against the United States for several hundred thousand dollars alleged to be due on account of the negligence of American officials in Siam. Some years ago he obtained a concession from the king to farm out a teak forest. While he was floating thousands of logs to market in the form of a raft, they were confiscated by representatives of an English company. Cheek floated the stars and stripes on his rafts and called on the American officials for assistance. They failed to come to the rescue, and Cheek accordingly sued this government for damages. The officials at Washington contend that he had no right to fly the American flag in the situation he was then in.

At St. John's Mission, Grand Cape Mount, Liberia, Mrs. M. R. Brierley, one of the oldest missionaries on the African field, died July 6th. She was about sixty-five years old, and went to the Dark Continent with her husband in 1865 as missionary of the Church of England. After her husband's death, in 1882, she was transferred to the missions of the Protestant Episcopal Church of the United States and placed at the head of St. George's Hall, one of the largest schools in Liberia, and was at the head of it when she died.

The death of J. L. Phillips, M.D., of Calcutta, already noticed in this REVIEW, has awakened widespread sorrow and left a great gap which will not be easily filled. He will be most lovingly remembered in connection with the Decennial Conference of December, 1882. He was a man of deep spirituality and great spiritual power, and had marvellous tact in harmonizing discordant elements. He was a peacemaker. If he had a new method to introduce he had singular felicity of manner, which made it seem unlike an innovation. He kept a weekly prayer-meeting in his family on Friday evenings, and this is one of the influences which moulded his family for Christ and His service at a tender age. His whole influence was in favor of a consecrated life. The memorial service was an impressive and memorable occasion, in the college chapel at Keuka Park, N. Y. According to previous announcement the people assembled, and all seemed intent on paying homage to the model modern Christian hero in the world's great mission work.

The newspapers have been making no little capital of a reported remark of Rev. Dr. Donehoo, of Pittsburgh, to the effect that, after long and large experience of mission work among the Chinese in this country, "he has never yet found, and never expected to find, a thoroughly converted Chinese." This statement has been made the more of in view of Dr. Donehoo's advocacy of Christian missions, etc. And now Dr. Donehoo rises to explain; and, as a specimen of the facility with which some people misunderstand and misquote, it may be well to append his own explanation. He writes to the New York *Observer:*

"Entirely too much has been made out of a very innocent statement of mine, not intended for publication, in regard to the outcome of missionary work in this city. When questioned as to my opinion of the method here employed to reach Chinamen with the Gospel, I unhesitatingly condemned the practice in general use of assigning a young, inexperienced girl to each Chinaman for the purpose of teaching him our language and bringing him to a knowledge of the truth. I stated that in all my experience among the Chinamen of this city I had never known a single one that I regarded as hopefully converted in this way, nor was I at all hopeful of ever seeing one thus brought to Christ. I was simply criticising a method, and not considering the question as to the possibility of the conversion of a Chinaman to Christianity. It is too late to discuss this latter question, since many have been hopefully converted both in China and California. I am not now, nor have I ever been engaged in missionary work among the Chinese. My interest in these people has simply been a philanthropic one, the work being forced on me as an officer of the Prison Society, in which I have been called to defend them against the cruel and unjust persecutions to which they have been from time to time subjected at the hands of our own people. In this way I have come to be recognized as their friend and advocate in this region, and not because of any special missionary work among them. I have the hope and confidence that God's elect will be safely gathered into the kingdom out of every nation and tribe under heaven; but I do not believe that the coddling methods used to get these Chinamen into the Sabbath-school will ever result in any success.

"Respectfully,

"E. R. DONEHOO."

Yukichi Fukuzawa, the "Grand Old Man of Japan," though about twenty years younger than the members of that famous triumvirate, Gladstone, Bismarck, and Li Hung Chang, has more than any other man brought Japan to her position among civilized nations. Thirty-five years ago he visited this country, and on his return home introduced the Webster Dictionary to his countrymen, a book that is considered the foundation of Japan's intellectual power; he also introduced English into all the schools. In days when Japan was divided into two parties—one for and the other against foreigners—he advocated the opening of his country to the New World; and his book in behalf of Western civilization, which he wrote from his studies and travels in America, had a considerable effect in restoring to the throne the dynasty of

which the present emperor is a member. The *Jiji Shimpo* (the *Times Newspaper*) is his organ; and although he does not actively manage it, his sons are the editors, and its influence is widespread, doubtless because it is independent in every sense. Perhaps his greatest benefaction was the founding of a school known as the Kewgijiuku University, which is second only to the Imperial University at Tokio in point of numbers and rank of scholarship. Mr. Fukuzawa comes from the common people, and is known as the "great commoner," and what shows above all the character of the man is that he has never allowed himself to be carried away by his success, and has modestly refused to accept decorations, honors, or even the peerage from the Mikado.—*Exchange.*

"Missions at Home and Abroad" is the title of Dr. E. M. Wherry's compilation of papers and addresses at the World's Congress of Missions in Chicago in 1893, of which the editor was corresponding secretary. It is published by the American Tract Society, New York. In this book are thirty or more essays or addresses from representative men and women on home and foreign missions, the questions that concern Jews and Mohammedans, Turks and Indians and lepers, etc., and city missions as well. Some of the papers are profoundly philosophical, others as profoundly practical. While there are sentiments here contained which we could not agree with, the body of this testimony is of peculiar value. We would call special attention to Bishop Nicholson's paper on "The Jew and his Land;" Dr. Dennis's, on "The Inaccessible Fields;" Wellesley C. Bailey's on "The Work Among Lepers;" George E. Post's on "Medical Missions;" Thomas Kane's on "Consecration of Property;" and Joseph Cook's on "Victories and Hopes of Missions."

One of our editorial staff, Rev. D. L. Leonard, recently published "A Hundred Years of Missions," through Funk & Wagnalls. This is the story of the march of events since Carey's humble beginning in 1792. The author was himself a very useful superintendent of missions in the home field of Utah and surrounding territory, and in these pages he has for years been a familiar friend by his carefully prepared monthly notes of the progress of the kingdom. We have seen no other book that covers the same ground. And this was one reason for the work so carefully and admirably done. The book begins by laying down principles, the basis of all missions, in Christ's own conception and command. Then are briefly traced early attempts at evangelization, the influence of mediæval missions on European history, etc.; then the modern revival or *renaissance* of missionary life from Carey on to our day. He describes what he aptly calls the phenomenon of missionary expansion, traces the work done in India, Africa, Persia, Korea, Turkey, China, South Seas, Japan, North and South America, etc., and then gives a final outlook on the unpossessed domain. For this book we invoke God's blessing. It is a new and valuable contribution to the study of the greatest practical problem ever put before the Church.

R. H. Woodward Company, 220 and 222 North Charles Street, Baltimore, Md., have published "Forty Years in China," by Rev. R. H. Graves, D.D. The retail price is $1.50. The work is sold by subscription, but where there are no agents the book may be obtained by writing direct to the publishers. A part of the proceeds from the sale of this book are to be given to missions, and in order to interest ministers in foreign missions, the publishers furnish this volume to any minister whose yearly income is less than $500 upon receipt of 40 cents in stamps.

Dr. Graves has been in China for more than one generation, and has been a personal witness of the stupendous changes which he chronicles, and which have nearly all of them occurred since the Tientsin treaty of 1861, when he had already been in China five years. In this valuable book an unusually observant man has traced the *conservative* and *reconstructive* forces which have been contending for the mastery. He shows that ruin is before the Celestial Empire which can be arrested only by the acceptance of the lessons taught in history as to the secrets of a true and progressive national life, and especially the necessity of a religious faith that

has in it the elements of individual and national regeneration. The illustrations in Dr. Graves's book are superb.

Mrs. M. G. Watt writes from Guelph, Canada, that much more is being done for the lepers of India and other lands than is usually known, and that a large amount of "leper literature" is free, distributed only on one condition—that it be passed round after reading. Her daughter prepares pamphlets on the subject of European lepers, etc., and thus they were enabled to send $1500, $600 of which came from Guelph, to the treasurer in the old country. Six auxiliaries are already at work in Canada, that in Guelph being the pioneer and holding monthly meetings in all the churches in turn.

F. A. Jefferd, missionary in Funchal, Madeira, asks prayers of our readers for the mission work he is conducting in connection with W. G. Smart, his brother-in-law. In 1884 the Protestant General Mission was founded, with the object of evangelizing the island, with its population of 140,000. They have since been permitted to form the first Baptist church and two sub-stations in other parts of Madeira. The objects kept in view are the work among sailors stopping at the port, the teaching in day schools, and preaching among the residents of the island, and the circulation of the Word of God and Christian literature.

The mission among sailors was founded in 1876 by the late George Smart, and the Sailors' Rest in 1882 by W. G. Smart.

During 1894 vessels carrying a total crew of 31,225 men and 29,191 passengers entered the port. It will be seen what ample opportunity is afforded for most needed service among seafaring men. Only 5 per cent of the inhabitants of Madeira can read or write.

These brethren, Smart and Jefferd, will gladly respond to any inquiries, and welcome any gifts to aid in their blessed and self-denying work. The address is 29 Rua do Conselheiro, Funchal, Madeira.

The following letter, addressed to all friends and donors to the China Inland Mission, will be read with interest:

SHANGHAI, May 21, 1895.

DEAR FRIENDS: I feel it laid on my heart to communicate with you by letter, as I have done before when delayed in China, and to thank you very warmly for your continued help in our service here. I shall not be able to meet any of you personally for some time, and I have been unable to keep in touch with you as I could have wished through *China's Millions*. I am, therefore, asking Mr. Sloan to forward to you a copy of a little sketch of the mission which I was able to prepare when confined to my room by sickness. You are partners with us in this branch of God's work in China, and will, I am sure, rejoice with us in what He has wrought for the interior of this needy land.

It is over a year now since we again reached Shanghai, expecting, after a short stay, to return to England. We had not been here long, however, ere we felt unmistakably called to visit a number of our inland stations. While away in the interior the sad war between Japan and China broke out, and it became clear that my duty was to remain here until the restoration of peace. A second journey enabled me to visit other stations, and was safely accomplished before the end of the year.

In January I was laid aside, and a protracted time of weakness ensued, from the effects of which I have not yet fully recovered. I was able, however, to visit Yang-chau and Gau-king before the scattering of the students; and my heart was greatly rejoiced at each place. Never have parties of brighter, more capable, and more consecrated workers gone out from these homes than this year.

After these brief visits, when considering the question of reaching home in time for Keswick, we were led to see clearly that Mr. Stevenson should return and we remain in China. I trust that he may have the opportunity of meeting many of you.

The restoration of peace will have rejoiced you, and is the answer to many prayers. We must thank God for the preservation of His servants during the time of war, and continue to pray that rebellion may not be permitted to follow, and that the troops may be safely disbanded and dispersed.

A new call is given us to hasten the evangelization of China; let us remember the power we possess in united prayer. Five years ago there were 1296 China missionaries. The Shanghai Missionary Conference of 430 missionaries prayed and appealed for new ordained and unordained workers—1000 men in five years. What has been the response?

No less than 1153 new missionaries have come out since that time—481 of them having been men. Not just as we asked, but as God saw best. And doubtless there would have been a still fuller response but for the war. Now we have peace, and we must look for large and immediate reinforcements.

We in the C. I. M. have been conscious that God was preparing us for this. Needed facilities have been supplied without which large reinforcements would have embarrassed us. The need of enlarged premises in China and England was spoken of at our annual meetings in 1887, and it was mentioned that a site had been obtained in Shanghai, and that one was in view in London. In the record of the annual meetings of the following year Mr. Broomhall reported that the latter also was obtained, and gave the reasons why the mission needed and should have "much more accommodation" for the home work. Both these needs have been met, and we have to thank God for suitable premises, not only in London and Shanghai, but also in several important centres in China. God has also given us valued workers who are carrying on the business work of the mission in them. My beloved brother-in-law, Mr. Broomhall, has retired from the work, and we shall often miss him; he has not done so, however, before our honorable secretary, Mr. Sloan, with our competent staff of helpers, was thoroughly able to carry it on. Miss Williamson, who as an honorary missionary had superintended the Shanghai home for some years, is at my request rendering the same kind of service in London. And I need not further refer to the help of Mr. Marcus Wood in England, of Mr. Graham Brown in Scotland, or to Miss Soltau's honorary services in the ladies' training home, etc. Here in China, during Mr. Stevenson's absence, Mr. William Cooper, who has been helping him for some time as assistant deputy director, is conducting the work; and we have now the help of Mr. C. T. Fiske here, who for so many years acted as financial secretary in London. Never before were we so well prepared for definite advance, and our hope and prayer is that now that the war is over we may have given to us many "willing skilful" helpers—men and women—for every department of missionary service.

Continue to pray for us, dear friends, and to help us as God may lead you. Thank God for the hundreds of souls being reaped each year, and ask that soon the annual increase may be very much larger. Pray that only Spirit-filled missionaries may be sent out, and that all of us here may be filled to overflowing with the living water, and believe me,

Yours gratefully in Christ,
J. Hudson Taylor.

China's Crisis.

An "Appeal for Missionaries for China," addressed to all Protestant churches of Christian lands, has been issued by Rev. J. Hudson Taylor, and we gladly reprint it:

In May, 1890, the General Conference of Missionaries, assembled in Shanghai, and representing the 1296 Protestant missionaries then in China, issued an urgent appeal for 1000 men within five years; and appointed a permanent committee to observe and report the results of the appeal, consisting of Rev. J. Hudson Taylor, of Shanghai; Rev. William Ashmore, D.D., of Swatow; Rev. H. Corbett, D.D., of Chefoo; Rev. C. W. Mateer, D.D., LL.D., of Tungchow; Rev. C. F. Reid, D.D., of Shanghai.

At the same time the lady missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D.D., has carefully collected and tabulated the returns. From these it appears that 45 societies have sent new workers to China since May, 1890. Some unconnected missionaries have also come out. Including these, the following numbers are reached: Male missionaries, 481; wives of missionaries, 167; single ladies, 505. Total in five years, 1153.

These numbers do not exactly correspond with the appeal—only 481 of them being men. God knew the needs of China, and sent those He saw would be most helpful. The answer, therefore, is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors, others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day, on the

eve of great changes and of great opportunities, still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890 :

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the Gospel to every creature,' therefore

"*Resolved*, That we, the 430 members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well-qualified ordained men. . . .

"We appeal to young men to give themselves to this work, . . . to individual congregations to greatly increase their contributions for the support of one or more of these men ; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

"This Conference . . . would also present a direct appeal to the home churches for lay missionaries. . . . It would point to the many millions of our fellow-men who have never heard the Gospel of the grace of God ; and to some millions more who, though they have possessed themselves of some portions of His word, still fail to comprehend its meaning for want of some one to guide them. . . .

"We appeal, then, to our lay brethren . . . to solemnly ask themselves whether, for the greater glory of God, they are not called to meet this pressing need and to devote themselves, their service and their wealth to this missionary enterprise in China."

To the above earnest words we add the following extracts condensed from the "Appeal of 204 Lady Members of the Missionary Conference" :

"We . . . come to you, our sisters in Christ, with an urgent appeal on behalf of the . . . women and children of China. . . .

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead —the constraining love of Christ. We who are in the midst of this darkness that can be felt send our voices across the ocean to you, our sisters, and beseech you, by the grace of Christ our Saviour, that you come at once to our help. . . . That the holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer."

To the above extracts we will only add the last paragraph of the appeal of the Conference for 1000 men :

"We make this appeal in behalf of 300,000,000 of unevangelized heathen ; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us ; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1000 men were needed five years ago, they are much more needed now. Of the 1296 missionaries in China, only 589 were men ; and of them not a few have entered into their rest or have returned home from various causes. In view of the new facilities and enlarged claims of China, the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land ?

On behalf of the Permanent Committee, J. Hudson Taylor.

Shanghai, May, 1895.

(Additional copies of this appeal may be had at the Presbyterian Mission Press, at $1 per 100.)

Rev. J. Hudson Taylor well says : "We need persons who will consecrate their lives to foreign mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give ; but they give the Lord what is most precious—a true yearning heart, a constant remembrance, a constant prayer."

W. Burns Thomson, M.D., F.R.S.C.E., F.R.S.E., was in some sense one of the fathers of modern medical missions. He accounted it his highest earthly honor to write "medical missionary" after his

name, for it identified his whole career with the Lord and His apostles. This godly man was God's elect servant to communicate to the Church the medical missionary impulse after the way had been prepared by Asahel Grant, Parker, Hobson, Lockhart, in various quarters of the globe, and when the Edinburgh Medical Missionary Society had been organized, and men like Dr. Coldstream and Dr. Handyside had been the eloquent advocates of such forms of mission work by both their tongues and pens.

Dr. Thomson we have long regarded as the finest specimen of a medical missionary we have ever met. His large brain and well-furnished mind was the handmaid of one of the tenderest and most sympathetic natures trained in suffering's school. And his passion for his Lord and for the souls He died to save brought him into such identity with Christ that he was ever filling up, like Paul, that which is behind of the sufferings of His Master in his own flesh for His body's sake. With holy insight into God's truth, rare singleness of aim, childlike simplicity of character, devoutly prayerful habits, and a peculiar charm of personality, Dr. Thomson stands before those who knew him as one of the most unique men of modern history.

These reminiscences of his life, edited by Dr. J. L. Maxwell, published by Hodder & Stoughton, Paternoster Row, London, E. C., will be thankfully read by thousands.

We cannot find space for the biographical sketches of the veterans. We give only one. Dr. Hepburn graduated at Princeton, and in 1840 was appointed to missionary work, and he and his young wife sailed in a whaling ship when there were only two steamers in the world. They went to Singapore, and soon were transferred to Amoy, China, when they were associated with many of the early missionaries. Owing to failing health they returned home, and in 1859 were appointed to Japan. They arrived in Yokohama without any place to live, but soon rented a Buddhist temple for a house, and all the idols were taken away and stored. Mrs. Hepburn was the first American woman who ever landed in Japan, and was considered a great curiosity. She is present with her husband here. Dr. Hepburn opened the first dispensary in that country, and performed the first surgical operation. He worked for six years before the first convert was made, who was baptized in Dr. Hepburn's dispensary. He assisted in the first translation of the Bible into Japanese, a work which was completed in six years. Now there are 40,000 converts, and possibly 100,000 under Christian instruction.

Seven of the great missionary family of Scudders were present. This family counts five hundred and thirty years' service on the mission field. Dr. and Mrs. Blodget have been in continuous service since 1853, and Dr. William Ashmore since 1850. These men do not "die at the top." They are out on the picket line of all the thinking and movement of the age.

The Sunday morning service will be ever memorable. The Fellowship and Consecration Meeting at nine o'clock furnished a fitting prelude to the sermon at 10.30 by Rev. W. E. Witter, M.D. The service for young people, a stereopticon composite lecture, the president's reception on the lawn, and the farewell meeting for those returning to their fields before another annual meeting were all interesting. Forty-four of those present expect to be once more in the midst of the fray abroad within a few coming months.

The officers elected for the ensuing year are: President, J. T. Gracey, D.D., Rochester, N. Y.; Vice-Presidents, Cyrus Hamlin, D.D., S. L. Baldwin, D.D., Rt. Rev. C. C. Penick, D.D., F. A. Cassidy, William Ashmore, D.D., Henry H. Jessup, D.D., Jacob Chamberlain, D.D.; Secretary, Rev. W. H. Belden, Clifton Springs, N. Y.; Associate Secretary, Mrs. Dr. C. C. Thayer; Treasurer and Librarian, Rev. C. C. Thayer, M.D.; Executive Committee, Rev. J. A. Davis, Chairman, Nyack, N. Y.; Rev. C. W. Cushing, D.D., Rev. J. L. Ammerman, D.D., Rev. L. R. Luther, Mrs. W. H. Belden, Mrs. Wellington J. White, Mrs. J. T. Gracey.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Miscellaneous.

—"Dr. Glover, in his valedictory address, at the Baptist Union, to missionaries returning to the field, gave utterance to some weighty thoughts which are more and more coming to the front. He said: 'If you could reproduce in India and China a church exactly on our pattern it would be to your disparagement and not to your praise. There are bits of the Gospel which only the heathen can see, and which, in this atmosphere of smoke, we cannot behold. Find those out, brethren. Let forms of church life be native to the place. You, in all your judgments, must be independent of us, and you must teach your converts to be independent of you. You must decrease that Christ the Master may increase, and that you may serve Him. Your work, so great, useful, successful, has opened the way for work still greater, more useful, and more successful. Go on, not with the idea of mere continuance, but walking by the cloud and fire, and then become to others a pillar of cloud and fire which will lead them.'"—*Bombay Guardian.*

—"That world which assumes to itself the appellation of civilized awakens to a realization of the fact that the genius of civilization has retraced a course back to the farthest East, and that the *Zeitgeist* has possessed even the heathen of those lands. Japan has at one bound stepped into the ranks of the civilized powers. England has by treaty explicitly recognized it as such. What else could be done? Japan has, as it were, passed a public examination and demonstrated its fitness for admission into the company of civilized powers. She has displayed her skill in war manœuvres both on land and sea; has utilized ironclads for sea fights; has availed herself of the most modern type of death-dealing weapons; and has seized on the most approved forms of high explosives. She has struck terror into the hearts of the Chinese, and has piled up dead Chinamen all over the neighborhood of Japan. What more evidence is needed? Our brethren of Korea are indeed civilized."—*Catholic Home Journal.*

—The brethren of the Rhenish Missionary Society are, on the whole, cheered by a steady progress of their work: 50, 60, or 70 baptisms in a month seems to be a very usual report for a missionary.

—"Her Majesty's Acting Consul-General at Seoul, in Korea, Mr. C. T. Gardner, has published a pamphlet expressing his views on the question of 'How to lessen the recurrence of anti-Christian and anti-foreign riots in China.' Among the causes of dislike which actuate some of the Chinese against Christianity he instances jealousy at the superiority in intelligence and morality of the Christians. He says: 'The Christian education of the children of converts undoubtedly produces greater intelligence and a higher moral tone than the Chinese non-Christian education; the consequence is that Christian Chinese are obtaining a success in life far greater than non-Christians of the same class. There is hardly a high official in the empire who has not one or two Christians in his employ as confidential servants. These Christians are equally successful in obtaining clerical and other employ in Government and commercial offices, such as the Imperial Maritime Customs, Mining and Public Works, the China Merchants' Steam Navigation Company, etc."—*Church Missionary Intelligencer.*

—*The Tibetan,* published at Toronto

by the Tibetan Missionary Union, has in the December number a full notice of "The New Acts of the Apostles," which it pronounces "pre-eminent among the books issued from the religious press during 1894." "The volume is so replete and complete with all that concerns the extension of God's kingdom on earth that we feel constrained to recommend it to the careful study of all who have the interests of that kingdom at heart. A handsomely colored map showing the extent of prevailing religions of the world and the progress of evangelization forms a valuable supplement to the book, being the most complete thing of the kind ever published."

—*The Harvest Field* (English Wesleyan) has changed its place of publication to Mysore. Wherever published, it is one of the wisest and most valuable of missionary publications, and one of the freest from partisanship.

—"Some weeks ago we alluded to the increasing number of well-to-do Christian men and women who enter the mission field at their own expense. We referred also to the increasing practice of missionaries being supported by individual friends. Our editor has recently been the guest in London of Mr. Benjamin Broomhall, the General Secretary of the China Inland Mission. In regard to the two subjects above mentioned, Mr. Broomhall says that there are 32 missionaries of the China Inland Mission laboring at their own expense; 87 are supported entirely by friends, and 16 are partly so supported. One friend supports five missionaries; three support two each; and 39 support one each. In two cases two friends support one missionary between them."—*Bombay Guardian.*

—"Everywhere it appears in history that building from below upward has greater success than the reverse. The way to the hearts of the great goes through the hearts of the wretched. So was it even at the time of the apostles. The congregations founded by them consisted for the most part of serfs and slaves; few of the noble or wealthy belonged to them, as Paul attests. Christianity always found a firmer hold in a people in proportion as it took hold of the poorer classes. The successes of Boniface in Germany would not have been possible without the previous toilsome activity of the Irish evangelists addressed to the insignificant and weak, and of such men as St. Severinus, who, from 454 on, was, amid the hostile storms of the *Völkerwanderung*, a helping, comforting messenger of Heaven to the sorely harassed dwellers in the ancient Noricum along the Danube, and at the foot of the Alps, and in no mean measure alleviated their distress. He was one of those figures that remain unforgotten in the memory of a people because they knew how to grave imperishably into the fugitive current of time the characters of self-denying love. So also to-day is Christian Frederick Schwartz (†1798) unforgotten in South India, who for fifteen whole months in Tanjore fed daily before his dwelling more than 1500 persons (heathen, Moslems, Christians), and, among other deeds, delivered, by his intercession, the city of Cuddalore from destruction. . . . We may well say: The measure of the active benevolence which a mission exercises is the measure of its success. If missions ceased to account benevolence as the soul of their work, assuredly their results would become a sounding brass and a tinkling cymbal. This fundamental tone and attitude of missions is under all circumstances a social factor of the first rank. In the measure in which the individual missionary shares in this temper, his activity will be sure in some way to result in an abiding blessing. The application of this principle to definite individual relations demands great wisdom."—HERR STOSCH, *in Der Missions-Freund.*

—"The year 1895 finds Nicaragua in undisturbed possession of what has for so many years been the territory of the Moskito Indians. A free nation, the

majority of whom are Protestants, has now, contrary to its strongly expressed desire, been incorporated with its Roman Catholic neighbor. This has happened in spite of the Treaty of Managua, which guarantees independence and autonomy to the Moskito Indians subject to a limited and defined sovereignty on the part of Nicaragua. The explanation of the strange riddle is the attitude of the United States in view of American interests in the projected Nicaraguan Canal. So it comes that the most decisive word that has been spoken as to this incorporation of the reserve is President Cleveland's message to Congress, January 3d, 1895. He accepts the Nicaraguan representation of the circumstances which led to their occupation, and supports the action of that republic. The Moskito side of the question has never been heard."—*Periodical Accounts* (Moravian).

—"Bound up as our mission has been for nearly half a century with the best welfare of this little semi-independent country, we cannot but regard the Nicaraguan occupation as a sore blow for Moskito. It will be many a day before Bluefields and Magdala recover it. Several of their best citizens have gone, never to return, and their slowly reviving trade has to contend with the increased customs duties demanded by the new rulers. As to the cost of the mission, whose maintenance in full efficiency is now doubly necessary, it is plain that it will be very much higher in the future than it has been in the past."—*Ibid.*

—"Not one of our missionaries has been touched; not one has fled from his post, though advised to do so by white as well as colored neighbors; not one of them has sat for a single hour within prison walls, though the intruding 'Spaniards' have shown them much distrust, and though varied calumnies have threatened to issue in violent measures of that kind. The brethren in Bluefields have had to bear the brunt of this situation, and they have received from God the gifts needed for the crisis: wise fearlessness and faithful endurance. Amid the waves of excitement and anxiety, amid frequent disquieting rumors, amid arrests and acts of violence, amid lawlessness and public insecurity, amid the flight and emigration of those around them, they have stood like rocks, a comfort, a help, and a strengthening of the faith of many. They have lived as they have prayed, endeavoring, as far as consistent with the Word of God, and teaching their people to 'submit themselves to every ordinance of man (yes, of their new Roman Catholic rulers) for the Lord's sake, and to seek the peace of the place where they dwell.' Without cessation they have discharged all their regular offices as pastors and teachers as far as ever the circumstances allowed. And when duty demanded, they have stood out boldly against the pride and unreasonableness of the conquerors, defenceless as they were, save for the might of the Spirit, of truth, and of a good conscience."—*Ibid.*

—The excellent Australian missionary of the Brethren, Dr. James Ward, has been called home.

—We observe that *De Vrije Kerk*, of Holland, describes the Parsees as fire-worshippers, and says that the chief object of their worship is the sun. They, however, emphatically deny the designation, declaring that they worship God alone. They reverence all the elements as being the work of the good God, and especially fire, but deny that they identify it with God.

—The *Frije Kerk* from time to time publishes valuable reprints on various missionary subjects, under the title of *Zendingsrubriek*. Among them have been some excellent papers on mediæval missionaries, drawn out with true Dutch thoroughness.

—The *Abogado Cristiano Ilustrado* very justly holds up to those Mexican Catholics who will not give charity to any one that cannot show a confessor's certificate the example of the present

Pope, who is paying the expenses of a young Protestant art student in Rome, saying that his Protestantism has nothing to do with his profession.

—"As the hardest struggle of Paul's missionary life was with those who, pretending that the heathen were not ripe for the Gospel, insisted on first making them Jews, so the missionaries of our day are bound manfully to withstand those who, under a similar pretence that the heathen need a special preparation, insist on making extraneous additions to the proper missionary commission."—Dr. F. M. ZAHN, *in Allgemeine Missions-Zeitschrift.*

—"The following official report, addressed by the Chief Surveyor to the President of the Republic of Paraguay, testifies to the results obtained by the South American Missionary Society among the Chaco Indians:

"'Knowing the interest which your Excellency cherishes in the prosperity of the Chaco Indians, I have the honor to inform you that I have to-day returned from an excursion into the interior, made for the delimitation of a territory in which the S. A. M. S. desires to establish a station. In traversing the country I have been struck with the security which we can now enjoy in the bosom of this tribe, thanks to the labors of the agents of the aforementioned society. Six years ago, when I last traversed this country, I dared only venture into it accompanied by fifteen picked men armed to the teeth. We never dared to stray to any distance from our camp; at night sentinels kept guard and we remained with our arms within reach.

"'This time I made my survey with Indian help and without fire-arms. At night we slept in full security, no matter where we chanced to be; instead of avoiding the villages, as formerly, we sought to encamp near them. . . . A missionary lady, a young unmarried Englishwoman, can traverse without danger countries absolutely unexplored, healing the sick and teaching the truths of the Bible.'"—*Revue des Missions Contemporaines.*

—The Jesuit missions of Paraguay, which fell ultimately into such unhappy abuses of cupidity and tyranny that Spain and Rome were obliged to proscribe them, have been succeeded by missions of that simple, cheerful, biblical kind which are not likely to need any proscription.

English Notes.

BY JAMES DOUGLAS.

London Missionary Society—The Issamutti District.—The Rev. W. R. Le Quesne, who was recently entrusted with the charge of this district, gives an account of a visit lately paid to its three stations, Baduria, Goburdanga, and Bongong. At Bongong he found the society's agent cowed by a sense of educational inferiority and unable to take the bold stand called for. At Goburdanga the outlook was equally depressing. Here some three or four years ago a convert of great promise had been won, and after his baptism at Calcutta, had returned to his home. But since then he has disappeared, whether as the result of foul play or not has never come to light. The Zemindars are hostile to the missionary aim from mercenary and oppressive reasons. What is needed to withstand them is such a witness for Christ as adds to his faith courage. The state of things in Baduria has not yet properly entered the reaping stage. The good work has been carried on in this place for many years, and there have been in the course of the years several baptisms, but the converts won have removed elsewhere, and there is as yet in Baduria no church at all. This is trying to the workers, but out-door preaching and house-to-house visitation are maintained, as well as two schools, one for boys and the other for girls.

Chinese Covenanters.—The Rev. J. Sadler, of Amoy, has just made the discovery that at Lohin there is a little

company of men who, for seven or eight years, have entered into a covenant with all diligence to stir up each other to right conduct. They are known among the Christians as Covenanters. One of these writes: "The most lamentable thing is that vested interests of the family hinder one in obeying Christianity and getting its instruction. *What is in my heart* cannot be written by the pen; but the doctrine does not despise those less instructed. The great thing is a holy life. This is the essential. Now, though I meet that which fetters me, still my heart keeps on hoping. Please pray for me, so that what we say to one another may not be without effect. In this way my grief may be assuaged."

Baptist Missionary Society.—The Rev. H. Ross Phillips, who has just returned to the Congo, writes in a most cheerful strain of the hearty welcome received and the missionary prospects. "The people," he says, "came a long way on the road to meet us, and Saturday evening they crowded the station and expressed very heartily how glad they were to see us. For several days I had people coming in to see me from other towns, bringing messages of welcome from those whom I had visited when out in itineration in former years. . . . The decided increase in membership, the ever-deepening interest in the Gospel in the outlying towns, and the earnest appreciation of the New Testament in their own language, to say nothing of the wider-spread efforts of the native Church—all these convince me that there is every reason to thank God and take courage."

Church Missionary Society.—From the general review of the year we cull the following particulars: Within seven years the total number of missionaries has almost doubled. In 1888 the number reported was 333; to day it is 634—in both cases exclusive of wives. Financially, too, the result has been in accordance with the forward movement of faith. During the past year the total receipts, excluding gifts to special funds not available for the society's general work, have amounted to £272,000, thus exceeding by more than £20,000 those of any former year. Cause for praise Godward is due for the manifest evidences of the working of His Spirit all over the world which is greatly in excess of former years. The total number of adult converts this year is 4200, including 1500 in India, 1400 in Africa, 650 in China. Among these are many individual cases of deep interest, including a notable band of prominent men in the Punjab, of whom Dr. Clark writes: "Such splendid fellows, with gentle yet strong faces; it is an inspiration to see them." We felt special interest in the sentence, "Among the Ainu there are now more than 400 Christians." The remotest outpost of this society is occupied by Edmund Peck, the intrepid sailor missionary, who has been conveyed in a whaler, with a young companion, to Cumberland Sound, in the polar regions, where the Eskimo have put up for them a little tabernacle twenty feet long, made of whalebone and sealskins.

Wesleyan Missionary Society.—We glean the following particulars from the abstract and general summary of the operations of this society during the past year: Circuits, 328; chapels, 2104; missionaries and their assistants, 349; other paid agents, as catechists, day-school teachers, and interpreters, 2537; full and accredited church-members, 40,994; scholars, 80,791. More than half the missionaries are natives of the countries in which they are working, and no part of the work is more steadily held in view than that which is directed toward raising an Indian ministry in India, a Chinese ministry in China, and an African ministry in Africa. Evangelization, as the primary and central duty of the missionary, is kept ever prominent, and the number of those engaged in it increases year by year. The work among the children comprehends a total of over 65,000 in Asia and Africa.

Italy.—In an address recently given on the subject of Wesleyan missions in Italy, the Rev. Hugh Price Hughes related the following circumstance of which he was an eye-witness: "I went to our church in Rome and I saw Capellini addressing a hundred young soldiers, fifty of whom were received into the fellowship of our church that night. Later in the evening, one of them, who was going to America, gave an account of his history. He said he had come to them nominally Catholic, but really agnostic, but that Capellini had brought him into that hall, and bit by bit the light had dawned on his mind. Now he was rejoicing in Christ, and he was going to be a minister for Christ."

Presbyterian Church of England.—Speaking on the subject of *Formosa*, Mr. Campbell, missionary from that island, described the work there as in a hopeful and encouraging state. "The Church," he said, "was well advised by Dr. Douglas thirty years ago, when she turned her eyes to that rich country, wherein mission work was commenced by Dr. Maxwell. . . . One thing that was beyond all cavil and criticism was that whereas thirty years ago the island was a spot of unbroken heathen darkness, there was now a large native church." Mr. Campbell further said that at a recent conference held with a view to form a presbytery on that island, two intelligent young men were chosen to be ordained as native pastors.

Society for the Propagation of the Gospel.—This society, which will in the course of a few years close its second century of labor and prayer, has many signs of increase. Special attention is called to the venture into Kashmir; to the expansion of the Church in Assam and the Transvaal; to the independence of the Malagasy in building their own churches and restoring those destroyed by a hurricane without thought of aid from the mission; to the increasing hunger of the people in the Telegu country for the privileges of the Church; and, further, to the village of Kottedankada, four years ago heathen, and now transformed into a Christian community. At the present time the agents of this society are preaching the Gospel in 54 different languages in various parts of the globe.

China Inland Mission.—As instances of Chinese brotherly love, the Rev. James Meadows relates the two following incidents: "At Hsinghien, while we were there holding services for candidates for baptism, news came that one of our very poor brethren in the country had just been burned out of house and home. One of our earnest preachers broke into prayer for him and his wife and family, but was so affected that he could not proceed, and straightway $16 were subscribed, $11 of which the poor men and women assembled contributed! The Christian affection existing among these country people is often thus manifested in most practical ways. A widow could not get her fields reaped, as all her deceased husband's friends were opposed to her being a Christian. The brethren in a neighboring village heard of this, and meeting together, deputed certain of their number at once to reap the harvest for her, while the remainder kept watch!"

THE KINGDOM.

—"Which is the 'foreign nation' in the thought of God?" pertinently asked a foreign missionary in a great audience recently. And it is more than likely that not one in that multitude was able to make reply.

—A recent writer notes that the visit of a very disagreeable and unappreciative Afghan prince recently cost England the sum of $250,000. This amount would pay for 250 men, good, faithful and agreeable, who would return the visit each by a year's missionary work. —*Observer.*

—The *Westminster Gazette* says that the popularity of Spurgeon's sermons is the most amazing literary success of the century. The number of sermons pub-

lished is 2396, and the total number of volumes sold is nearly 100,000,000. They are kept in sheet form in a large cellar in Paternoster Square, in long lines of cupboards, so that a supply of any particular discourse can be got at once. Four fifths of the supply have been sold in the United Kingdom; the remainder have gone to this country and to Australia.

—Not long ago two Americans, travelling in Alaska, approached the Kuskokwim district. They heard the natives everywhere talking about the "Kilbuckamuks," and expected to meet with some tribe hitherto unknown to geographers. Presently they reached a Moravian station where they found the missionaries, Mr. and Mrs. Kilbuck, and it transpired that the new "tribe" consisted of those who had surrendered themselves to the influence of the Gospel, the name of their teachers being attached to them by the surrounding natives.

—India, like China, is to have its own medical missionary journal. Each of the following countries have medical missionary magazines: Scotland, 1; England, 2; America, 3. Two others in England are largely devoted to this agency, and several missionary journals devote space specially to medical missions.

—In May, 1890, the General Conference of missionaries in Shanghai, representing 1296 Protestant missionaries then in China, issued an urgent appeal for 1000 more men for China within five years. At the same time the women of the conference appealed for more women workers. Rev. C. F. Reid, of Shanghai, for a committee appointed to report the results of the call, states that in the five years there have been sent out 481 male missionaries, 167 wives of missionaries, and 505 single women, making a total of 1153.

—Dean Vahl has issued his missionary statistics for 1893, relating to no fewer than 331 societies engaged in missions to the heathen. The entire income was £2,477,132, a decrease of nearly a quarter of a million compared with that of 1892. Of the decrease, £31,000 is in English contributions, £13,000 in Scotch; the decrease in American over £200,000. The contributions from England amounted to £1,159,888; from Scotland to £197,856; from America to £614,594.

—"When the history of the Protestant churches, at the end of the nineteenth century, shall be written, two facts will have to be related, contradictory in appearance, and yet equally true. The first is the sterility of religious thought, the strange disintegration of beliefs. Criticism has so analyzed, dissected, and discussed the objects to which it has been applied that the facts which were formerly the most certain, the facts on which our most sacred hopes repose, have become, as it were, volatilized in our hands, and even the truest believers ask themselves in hours of anguish: "Am I really sure of that which I believe?" This is one fact, and it is a sad one. But there is another which is very consoling: it is the development in our Protestant churches of a multitude of works which are the product of faith, works of mercy, of help, of reformation, of evangelization, and among all these enterprises the most admirable certainly is the work of missions. It is certain that never since the first days of Christianity has the Gospel accomplished more rapid and more astonishing conquests than in our own epoch. Missions march with giant steps, so that we can already foresee the moment when the good news shall have been carried to the very ends of the earth, and when, in accordance with the word of our Lord, the times shall be ripe for the end."—*M. Jean Meyer.*

WOMAN'S WORK.

—The *Intelligencer* has this to say with reference to the Church Missionary Society: "In June, 1887, there were 22 women on the roll. Since that date, more than 200 names have been

entered; and after deducting a few deaths and retirements, 192 remain, which does not include those lately accepted to go out this autumn. We have 41 in West and East Africa; 39 in Egypt, Palestine, and Persia; 35 in India; 11 in Ceylon; 32 in China; 30 in Japan; 4 in the North Pacific." But in addition, at the stations of the same society no less than 214 other women are at work, sent out by societies in close affiliation.

—As a result of such remarkable feminine consecration and activity, to quote again from the same magazine: "It has been said C. M. S. is becoming a women's society. If this referred to our home circles, the word 'becoming' would be inadequate, for there is nothing new in the fact that women take a livelier interest in all Christian work at home and abroad, including C. M. S., than men do. From the earliest days of the society, or at all events since 1813, when local associations began to be formed, the larger part of the work of spreading information and raising funds—other than the actual preaching and speaking—has been done by women. But the remark no doubt refers to the increase of women missionaries; and we have even been asked 'why we neglect the men'! Neglect the men! why, we are always appealing for them. Thank God, their numbers have increased more rapidly than ever before during these very eight years that have seen the accession of so many women to our ranks; and the idea that men are hindered from coming forward because women come forward is opposed to plain facts, besides being an unreasonable notion in itself. It might as well be said that the Church of England is becoming a female Church, because the large majority of workers in most parishes are women, and that the 'dearth of curates' is due to the increase of lady district visitors and lady Sunday-school teachers! Seriously, when it has pleased God of late years to add to our armies of Christian workers both at home and abroad such a noble reinforcement of women filled with His Spirit, it is our part, surely, to render Him unfaltering praise."

—The last report (1895) of the London School of Medicine for Women exhibits in detail the high standing and work of its students. A steadily increasing number of the graduates are being appointed to responsible official positions in Great Britain and the colonies—such as medical officer to the general post-office; examiner for the government life assurance fund; queen's lecturer on physiology to the National Association of Nurses; lecturer to the Technical Instruction Board, London County Council; assistant medical officer, St. Stephen's Hospital, Delhi; resident physician, Kama Hospital, Bombay; lady principal female department, Ceylon Medical College; and resident physician, Lady Aitchison's Hospital for Women, Lahore. Last, but not least, we may mention by name the acting house surgeon at the Kama Hospital, Bombay, Rukhmabai. This high-caste young Indian woman, after successfully resisting, through the English courts, an attempt to coerce her into fulfilling a marriage contract made for her during infancy, came to England to study medicine; she passed satisfactorily all her examinations and took the triple qualifications of the Scotch colleges and the M.D. degree of Brussels. —*New York Evening Post.*

—A paper, by a German zenana missionary, in the *Allgemeine Missions-Zeitschrift*, gives a vivid glimpse into the life of women and girls in the Mohammedan harems of North India. This woman was in the habit of visiting the house of a Mohammedan saint. One of his daughters was a bright, lively girl, to whom the visits of the missionary gave the greatest pleasure. She overwhelmed the "Doctor Miss Sahib" with questions about the beautiful world which she had never seen. Her great desire was to visit the missionary's house, and as, in spite of her father's

saintship, her notions of right and wrong were very elementary, she succeeded at last, by feigning a serious illness, in moving her father to send her to the mission hospital. She was filled with delight at the pleasant flower garden of the hospital, *a sight she had never seen before*. But her fraud was discovered, and the poor girl had to go back to her cage. And even such is Mohammedanism.

YOUNG PEOPLE.

—One of the most remarkable phases of the development of the Y. M. C. A. movement has been the increase in the number and value of the association buildings. In 1890 there were reported 205, valued at $8,352,910. In the Year Book of 1895 there are reported 305, valued at $16,091,780. The increase in five years is thus 100 buildings, or nearly one every two weeks; the total valuation being, in round numbers, doubled. This remarkable growth indicates two things chiefly—that the association movement has permanency and that it meets with favor on the part of business men.—*Young Men's Era.*

—An analysis of the attendance at the recent World's Student Conference, at Northfield, shows these facts: Number of institutions represented: State, 10; denominational, 24; medical, 10; preparatory schools, 23; scientific, 3; agricultural, 2; training, 3; theological, 4; unclassified, 39. Total, 118. Number of students in attendance, 459; other delegates, 41; speakers and workers, 37. Total, 536. Amount subscribed to intercollegiate work, $2400. The denominations represented were as follows: Presbyterians, 120; Congregationalists, 89; Methodists, 76; Baptists, 73; Friends, 17; Reformed, 13; Lutherans, 13; Episcopalians, 12; Christians, 7; no denomination specified, 56. Total, 485.

—Chicago contains a home for young men and women who have volunteered for the foreign field as medical missionaries. Last May a large flat of three stories and basement, and containing 24 rooms, was secured. The outlay, including rent, taxes, and repairs, for the use of this property will be about $120 per month. The house is now being rearranged to make it suitable for the work.

It is expected that during the coming fall and winter 25 students will be in residence. The co-operative boarding rate has been fixed at $4 per week, each student to help with the work. The home is at 112 Loomis Street, near Jackson Boulevard, and is conveniently located for students attending the medical schools.

—The Brooklyn *Times* evidently believes heartily in "practical politics," but has no stomach at all for such practical religion as the Endeavorers of that city display in their activity in helping to enforce the law closing saloons on Sunday. This perturbed sheet would have those youthful saints "go back to primitive Christianity," and let good citizenship alone!

—Yes, it is even so. "That in fourteen years a single society, formed without any idea of the future before it, but bent on a local work, should increase to more than 40,000, and spread world-wide, embracing a membership of 2,500,000, and generate a high enthusiasm and consecration in Christian work, is a phenomenon not to be passed by with indifference or a sneer."

—This table tells what the Presbyterian Endeavorers have been doing for foreign missions:

Year Ending	Societies.	Amount.
April 30, 1891.....	364	$5,265
April 30, 1892.....	864	14,228
April 30, 1893.....	1,269	24,808
April 30, 1894.....	1,856	29,244
April 30, 1895.....	2,437	33,161
Total for five years.....		$106,706

Increase of societies in four years, 2073; average increase per year, 518, or about 1¼ new societies for each day. They are now supporting 45 missionaries.

—The wide reach of the Endeavor

movement is shown in the fact that there is in Los Angeles a Chinese society of 15 boys and girls who support a native helper in China; one in Atlanta, Ga., supports a free dispensary and a Bible training class and cultivates flowers for distribution among the sick and aged. The society on board the *Charleston* is planning for a seamen's mission with a reading-room and temporary home at Nagasaki, Japan.

—The societies in Cleveland have undertaken to set up about a score of fountains or drinking-places in convenient localities, and for the comfort of both man and beast, not omitting the dogs even.

UNITED STATES.

—General Carl Schurz is bearing a hand in home missionary effort in New York City by preaching righteousness and sound sense to his brother Germans in the current Parkhurst-Roosevelt campaign. He tells his fellow-Teutons that they cannot afford to act as though they were the slaves of beer or the servants of the brewers in the controversy over the enforcement of the excise laws. Also that they can "get along better without the opening of saloons on Sundays than without clean streets, a plentiful supply of good water, good schools, public security, effective sanitary arrangements, and the like, all the days of the week," as would be the case if Tammany government were restored. Quoth he: "We should not overlook the relative importance of this and other public interests, and especially we should not make interests of more general importance dependent on this one thing."

—A recent *Independent* has an article on the summer charities in New York City which traces them back to their beginning in 1873, when George F. Williams, of the *Times*, was deeply moved by hearing five ragged urchins in the City Hall Park say: "Let's play that we're in the country." The *Tribune* Fresh Air Fund dates from 1887. The first year the income reached but $187.62, with which only 60 were sent into the country for two weeks. Since then it has grown to near $30,000, with over 15,000 beneficiaries. In all about $328,000 have been donated to this fund, and almost 270,000 have been afforded an outing, one half for a single day and half for a fortnight.

—The Christian Alliance, at its recent meeting at Old Orchard, Me., raised $72,000 for foreign missions. One member gave land in California worth $10,000, which represented the savings of years, and a like spirit was shown by others. Within a year this society has lost 10 of its missionaries by death. The number now in the field or at home on furlough is 240, while 40 more are under appointment and about to take their departure.

—Rev. A. McLean, Secretary of the Christian (Disciple) Mission Board, has sailed on a world tour to last a year, and to include a visit to all the fields of that society.

—During the last four years there have been erected in the city of Chicago 41 new Methodist mission churches, valued at nearly $500,000. Of these, 31 have become self supporting. This work has been accomplished through the efforts of the City Missionary and Church Extension Society.

—The Presbyterians can tell of "our twentieth church among the Sioux."

—To all appearance the American Indian, like Dickens's little Jo, is fated evermore to be moving on. Even New Metlakahtla, which William Duncan, after being thrust out of British Columbia, founded on Annette Island, Alaska, has been invaded by a wild rush of miners, and his much-afflicted flock may be compelled again to abandon their homes.

EUROPE.

Great Britain.—At one of the recent meetings of the London Missionary Society, Dr. Wardlaw Thompson, the sec-

retary, announced that since its commencement the society has received £5,500,000 ($27,500,000) in contributions at home, and that nearly another million had been contributed in the field by Christian friends, and especially by native Christians. In commenting upon this fact, he exclaimed, "Why, we could buy six ironclads with that money, and in five years they would be obsolete. The first vote for the present French expedition to Madagascar was more than £2,000,000. They will spend on that expedition more than all the London Missionary Society has spent for the conversion and transformation of multitudes during the century. Expenditure on missions is the most economical channel for spending money, and yields the largest return." As the ample return for such cost, 95,000 Malagasy are now members of the churches, with nearly 500,000 under Christian instruction, while about 100,000 have entered into the life of the redeemed above.

—The medical auxiliary of the Church Missionary Society gives this as a summary of work accomplished: 29 fully qualified medical missionaries; 4846 inpatients in the mission hospitals last year, and 373,355 out-patients. The auxiliary proposes this year to relieve the society's general funds entirely of the medical expenses of the missions, other than the personal allowances of the missionaries and the cost of new buildings; to defray, that is, no less than £4000.

—When recently Mr Wigram, so long secretary of the Church Missionary Society, sent in his resignation, he enclosed in the letter a gift of £1000, with which to start the fund for the new Calcutta Divinity School, as "a thank-offering for mercies and privileges enjoyed during upward of fourteen years as honorable clerical secretary."

ASIA.

Islam.—In Palestine are to be found no less than 14 stations where medical work is done. Nine missionary societies share in this, and are represented by 18 physicians, of whom 5 are natives.

—Rev. S. M. Zwemer, of Busrah, has an article in the *Intelligencer* entitled "There is Much Rubbish," with reference to the Koran, to divers lives of the prophet, and to Mohammedanism in general as a religion. And the text of the article fully justifies the title.

—Rev. R. M. Cole, secretary of the Bitlis mission station of the American Board, tells of their regret on the death of Rev. G. C. Knapp, who died of apoplexy March 12th, after prolonged prostration. He entered this mission field in 1855 and continued in charge till 1890, when he was succeeded by his son, George Perkins Knapp. He met with great opposition in his early days in the field from the Gregorian Church. He lived to so win their esteem that they tendered burial for his body in their own church, which was, however, declined. Mr. Cole says: "The Lord gives us this cheer of late, that the old Church people, who in early times persecuted Protestants, even latterly looking askance, as if our only business in the land might be to transmute Armenians into noxious Protestants, now turn toward us as genuine Christians, having deep sympathy for abused humanity, so that our congregations and schools are much increased of late. Partly from this and partly from high esteem of our aged associate a throng of some two thousand crowded our church and yard at the funeral, three leading priests, with their select singers and all the paraphernalia of a burial of their highest grade, taking prominent part in the services at their own request."

India.—A live American Brahman has been discovered, believed to be the first of the *genus* (may his tribe *not* increase) presiding at a shrine in the depths of the Himalayas. It is enough to know his name, which is Charles William De Rousette. He leads a hermit's life and one approaching to the

asceticism of the average fakir. He becomes known to fame through an interview lately published in the Philadelphia *Times*.

—A calculation appears in the *Indian Church Quarterly* which figures it out that, at the present rate of progress, at the end of four hundred years it will be found that Christianity has made advances in India equal to those made in Europe during the first four centuries.

—Rev. F. L. Neeld, in charge of the Bareilly Methodist Theological Seminary, India, reports that that institution now has: Seniors, 22; middle class, 23; juniors, 30—total, 75. He emphasizes the necessity of training a native ministry on the field.

—F. J. Martin gives this well-nigh incredible story of the lengths to which Hindu women carry their "grief." He says of the sex: "As a rule, one eye is gone, or both are red, bleared and tearful; the eyelashes have turned inward and have scratched the cornea till it is opaque and nearly sightless and past healing; or a cataract has formed in one or both the eyes. On inquiring the cause of all this, the usual reply is that she has lost a son, and has cried till she has literally cried her eyes out. It is always a son, sometimes a husband: but a daughter—I never heard of a woman crying seriously for the loss of a daughter. In the present case, however, the patient I was called to see, both eyes had been sacrificed for neither son nor husband, but, by way of variety, for a buffalo. Gurmukh Singh informed me that he had lost a valuable buffalo for which he had paid the extravagant sum of seven times twenty rupees, and that his wife had been inconsolable ever since. The women of the neighborhood would come in to remind her of her loss, exaggerate it as far as possible, and finally their advice was that she should cry about it as long and loud as possible. In fact, in the discharge of this duty they were prepared to assist her. So the dames of Mrs. Gurmukh's acquaintance came, one and all, both young and old, some with one eye, and some with the remains of two, and some with terrific squints, and baring their heads, proceeded to form a circle, with their hostess in the centre. Then all, with one accord, continued to shriek piteously for the space of two hours, while they beat their thighs and temples alternately with both hands. This is the customary mode of public mourning, though usually practised only on the death of a husband or a son. A woman, to show her excessive grief, will frequently go on day after day for a month, inflicting blows on her temples in the manner described till blood flows and severe inflammation is excited in the eyes, accompanied by intolerable headache. And now follows ulceration of the cornea, followed, after months of suffering, by cicatrices and opacities, and frequently as not by cataract and all but total blindness. And all this for the sake of, not genuine grief, but for the sake of making an impression of mourning on the neighbors. And though all the neighbors know it is sheer hypocrisy, yet each and all will, in her turn, do the same thing, imagining she is imposing on the rest."

China.—Miss Ford, of the Canadian Methodist Mission, gives this bit of observation and experience: "One has to learn to have the Easter joy in the heart, and not depend on outward circumstances out here, where 'on every high hill and under every green tree' are shrines, pagodas and images. For a few days past we have been noticing an image very different from any seen before, and wondered what it was. This morning Mr. Cady asked the wife of the boat-owner, who explained that there are a great many devils around the section of country we are just passing through; so these images are more numerous than in other parts; and at regular intervals a rooster is sacrificed to them, after which process the idol has knowledge of the devils, and protects against them. These devils are many of them spirits of people who

have committed suicide, and are waiting around to torment those who troubled them while they were on this earth."

—A story is told by Rev. Mr. Adams, of the American Baptist Mission in Central China, of a Mr. Tsen, formerly a wealthy merchant, but who, ruined by opium-smoking, became a low fortune-teller. He came afterward under the influence of the Gospel and burned his magical books and sought to reform. The sufferings he endured while seeking to break off the habit were intense, but were borne patiently. The temptation to seek relief by returning to the use of the drug was such as few could have resisted, but he would not yield though he died. And die he did, steadfastly refusing to yield again to the seductions of the drug which had blighted his life.

—Rev. Mr. Ament writes: "As to China, people may talk of great internal reform and a general renovation of the government, but there is no evidence of any change at present. Personally I expect no reforms except under compulsion. No sledge-hammer blows from without will break the hold of this empire on the past; but the little plant truth, working from within, will do this some day. If there is any growth in China I am afraid it will be more in the line of military enlargement and a desire to get even with Japan. The war has utterly failed to arouse the nation; in fact, the nation as a nation knows nothing about the war, and no lesson can be taught the officials before the people are instructed. The growth must be from the lower strata upward, as it has been in all lands. Hence I look for a patient continuance in the usual lines of work, being assured that our first duty is to sow the gospel broadcast and let the truth do its own perfect work."

—Rev. Llewellyn Lloyd, of the Church Missionary Society, says that for nearly eleven years missionaries labored in Foochow and its neighborhood without one single convert from Chinese idolatry and superstition. In consequence of this the mission was almost given up, but just when things looked darkest a ray of light shone which has steadily increased. In 1861 3 men came out from idolatry and declared themselves followers of Christ, and to-day in that one province there are no less than 30,000 converts to Christianity, 12,000 of whom are connected with the mission of the Church Missionary Society. This society has at present 10 ordained Chinese clergymen, 170 churches, 120 catechists or lay readers, 110 Christian schoolmasters who have charge of as many schools, and a large number of trained Bible women carrying on effective work among the women of the province.

Korea.—A private letter from Rev. T. H. Yun, dated Seoul, says: "The government is now more firmly settled than some months ago. The Japanese influence is strong; it makes for progress, and therefore for good. On my first returning to Korea, I was appointed private secretary of the prime minister. A few weeks ago I was promoted to the position of vice-minister of education. I thank the Church and the friends in the South who made it possible for me to get such a position, and I shall try to make my fidelity and conscientiousness show that a Christian is not one who forgets his own country, as he is often charged out here with doing. I am the only outspoken Christian in the Korean Government."

—Mrs. Underwood writes in *Woman's Work for Woman* of "A Baby's Visit to the King," as follows: "I went to the palace yesterday, taking little Horace with me, who had a fine time of it. The palace ladies caught him up in their arms and fairly ran with him into the presence chamber. The king and queen and prince hugged and kissed him, exclaiming how beautiful he was and how pretty his hands. The king had him lifted into a chair and then got down on the floor on his knees in front of him and talked to him, pet-

ting and caressing him. The queen took him in her arms in a motherly grasp, smoothing his hair and saying anxiously, 'His head is too hot.' They ordered about four quarts of Korean candy, as many nuts and about a hundred oranges, and had them sent home for him. The queen also gave him another of the pretty little embroidered bags full of beech nuts, which means 'long life and happiness.' When we came away the palace ladies whirled him off, and about fifty of them got around him, petting and caressing him. I could not get near the child. The king himself put on his hat and coat and buttoned it up for him, kneeling on the floor in front of him."

—The Korean boy at first sight can easily be mistaken for a school-girl out of doors without her hat. His hair is parted in the middle and hangs in a heavy braid down his back. When he is married his hair is twisted in a topknot on the crown of his head and adds much to his dignity. You may see a boy with his hair querled on top of his head making mud pies by the roadside, and feel sure that here, at least, is an exception to the custom, but on inquiry you learn that he is a married man. He enjoys his sport none the less for the dignity of his topknot.

—Rev. George Heber Jones writes from Chemulpo, Korea, June 10th, 1895: "Just one year ago to-day the first Japanese troops landed in Chemulpo, to begin their astonishing campaign against China. What changes a year has witnessed! China is to-day a beggar among the nations, with few friends, and a sad prospect of internal dissension, rebellion, and anarchy, and the certain prospect of being stripped of some of her territories by foreign powers. Korea has reaped great benefit from all the changes of the year, and especially the infant Church of Christ, which has rode safely and steadily the waves. We have reached a position where we can strike mightier blows than ever before for the conquest of this kingdom for Christ.

"The war and attendant alarms have in no way interfered with the wonderful prosperity God has granted the work in Korea. In faith, hope, and charity, n sincerity, steadfastness, and patience, the Korean Christians are a constant source of joy and gratitude to God, to the missionaries. The Korean Christians are distinguished by simplicity of faith in God, and patience, endurance of aspersion, both by the heathen native and the unsympathetic foreigner. We need reinforcements. The missionaries spend many an anxious hour because they are not forthcoming; the native Church goes half shepherded because of the lack; the highest authorities in the land say, 'Send us more teachers (missionaries).'"

AFRICA.

—There is considerable perturbation among the French authorities in Algeria, owing to the work of the North Africa Mission, which is chiefly carried on by English young ladies. The general council of the department of Constantine has addressed a note on the subject of the supreme authority, in which it states that the safety of Algeria is menaced by the work of the English Methodists (*sic*). "The English danger becomes from day to day more serious in Algeria, as its agents become more numerous. The Methodists and the soldiers of the Salvation Army work under the guise of benevolence and charity, and thus attract the natives. They distribute money, clothes, medicines, Arabic books (among others, translations of the Bible), and in appearance they only occupy themselves with proselytism; but in reality a vast net of espionage is being drawn around us, and a propaganda of disaffection among our native subjects is being carried on." The council, therefore, petitions the Ministry of the Interior to put an end to these manœuvres.—*Revue des Missions Contemporaines.*

—The New York *Sun*, in an editorial on climatic conditions and health in Africa, gives the following data: "In British India the annual death-rate among Europeans in the early part of this century was 84 to the 1000; but in 1890 it was reduced to 16 to the 1000. So in the Dutch East Indies, the European death-rate has been reduced from 170 to the 1000 in 1828 to 16—much less than the native death-rate, which in 1892 was 23 to the 1000. In the basin of the Congo the death-rate among white men in 1893 was 70 to the 1000, but this embraced many mere adventurers and campaigners deprived of the comforts and conveniences of life. In Leopoldville and Boma, white settlements, where good homes are available and fair sanitary conditions, the death-rate is but 32 to the 1000."

—In June, 1869, the missionary Ramseyer, of the Basle Missionary Society, was dragged as a prisoner into Abetifi, then a city of Ashantee, with his wife and child. They spent three days in a miserable hut, with their feet in chains. Human sacrifices were then common in Abetifi, which was under the tyrannical rule of the Ashantee chieftains. To-day, in the same streets, under the same shady trees, instead of the bloody executioner going his rounds, a Christian congregation gathers together every Sunday, followed by a troop of Sunday scholars. Christian hymns, such as "Who will be Christ's soldier?" ring joyfully through the streets of Abetifi. The people come out of their houses, the chieftain is invited; he comes with his suite and listens to the joyful tidings of salvation. And it is not in vain; many have become the disciples of Jesus. Many even dare to tell their fellow-countrymen in the streets what joy and peace they have found in Him. Who would have dreamed of this twenty-five years ago?—*Allgemeine Missions-Zeitschrift.*

—Mr. Bridgman, of Umzumbe, in writing of the five Zulu preachers who have been raised up under his care, speaks specially of one of them who is now the leading man among the Zulu preachers, saying, "When I first came to Umzumbe this man was a naked, scrofulous, hard boy, with a dirty sheepskin thrown over his shoulders. We cured him of his scrofula; then the Lord cured him of his sin-sick heart, and to-day he stands up among our churches as Dr. Storrs stands among your churches—a leader of men."

—Sir Gilbert Carter, Royal Governor of the British colony of Lagos, has recently given some interesting figures respecting the extent of the gin and rum traffic on the west coast of Africa for the year 1893. The colony of Lagos, with a population of 85,000 souls, imported $450,000 worth of ardent spirits —more than $5 worth to each inhabitant! The Gold Coast, a British colony with a population of 1,500,000, imported gin and rum to the value of about $500,000. Sierra Leone, another British colony, with a population of 180,000, imported liquors to the value of $100,000.

—At the recent annual meeting in London of the Native Races and Liquor Traffic United Committee, Sir George Goldie, Governor of the Royal Niger Company, stated that in the Niger region 1,100,000 gallons of spirits were imported in 1892, 1,700,000 in 1893, and about 2,000,000 in 1894. He said: "There is ample evidence of this extra liquor finding its way to the Mohammedans of the interior, whose nominal religion is no barrier against drunkenness." Furthermore, this royal governor said that after sixteen years of experience in administration in Africa, he was prepared to affirm "that if steps were not taken to prohibit the liquor trade, a state of things would be brought about that would lead to the total abandonment of the country."

—Dr. J. E. Hine gives a ghastly account of a witch-burning near Unangu. The "boys" came and reported that a witch was being burned alive at a place two miles from the sta-

tion. He was incredulous, but went to see. "When I got a little nearer," he says, "a sudden whiff as of burning flesh made me suspicious that the story might be true, and a little farther on I saw it was. The body (of a woman I was told) was lying on a heap of ashes, face downward, with the charred remains of the skull and hands projecting from the end, and fastened to a small tree, the feet apparently having been fastened to another tree behind. All the flesh on face and arms had been destroyed, but the body was still burning, frizzling and spitting in the flames—a horrible sight, such as I never thought to see in my life."

ISLANDS OF THE SEA.

—The seamy side of the work of the Gospel in Madagascar is seen in the persistence with which the converts still cling to slavery. In particular the English Friends are urgent in season and out of season to end this "relic of barbarism," but hitherto with slight effect. The Malagasy conscience is dull at this point, and strong feeling is stirred by exhortations to let the oppressed go free.

—The Methodists have been at work in Singapore for ten years, and are able to report substantial progress. Rev. W. F. Oldham has a school, with an average attendance of over 500. In 1880 only 10 natives were connected with the mission, and these were Tamils from South India; but by the end of the next year 31 adult Chinese were members of the church, and now the number has increased to more than 200, with the addition of 80 Tamils and 30 Malays and Malay-speaking Chinese.

—The late J. L. Phillips, M.D., wrote to the *Sunday-School Times* of a visit to a seminary for the Dutch and German missions of Malaysia, at Depok, south of Batavia. Here 40 bright young fellows from Borneo, Sumatra, Java, Celebes, and New Guinea are eagerly studying the Scriptures in the Malay language, under the tutorship of a German scholar and his native coadjutors. Looking into the faces of those two men from Dutch New Guinea, of those converted Bataks from Sumatra, how his heart was moved by the thought that the Gospel had brought together here in this Christian seminary the descendants of cannibals, east and west, and of savages of all this Asiatic archipelago! The Bataks on the west coast of Sumatra have furnished 100 missionaries already for the army of our King.

—J. E. Burdett Meakin has told in the London *Christian* a most remarkable story of the rise and spread of the kingdom in a portion of Java. Fifty years ago the son of a Russian colonist and a Javanese woman was converted by a dream that he was called to evangelize the nations, and forthwith set about the task and continued, though sharp persecution befell. Later the Dutch Reformed Church came to his aid, and now a Christian settlement of 2500 is found with 1000 besides in outstations, 725 children in school, a kindergarten, hospital, etc.

—Dr. Schreiber writes thus of the success with which the Rhenish Society is meeting in one portion of the Sumatra field: "When we began our work six years ago in the almost entirely Mohammedan district of Padang Bolak, a Dutch official of high position, who was friendly to our work, assured us that it was a most foolish step, that we could not accomplish anything in the Padang Bolak, we were too late there, since Islam had already occupied the whole region. This was the universal opinion at that time about work among the Mohammedans in Sumatra. But we did not allow ourselves to be discouraged: the work already done by a capable native missionary, Marcus,

gave us good ground for hope, and a zealous and experienced missionary, Irle, took possession of the field with a cheerful courage. And what has been the result? Missionary Irle, who works with a native preacher and 5 teachers at one central and 4 out-stations, announces in his last report that he has baptized 350 persons, and has no less than 500 preparing for baptism, among them a large number of important chiefs. Earnest requests for teachers are constantly coming from new districts; even formerly fanatical Mohammedans have turned to the Gospel; and from several villages the Mohammedan mollahs have already retired in confusion because they see that they have nothing more to hope; and the impression is becoming general that, over a great part of the country, Islam is breaking up."

—The friendly attitude of many government officials toward missionary work is a feature of the time. The work in New Guinea, where the London Missionary Society has no less than 114 native teachers and 57 students, has received marked commendation from Sir William Macgregor, the governor of the British portion of the island, who says, "Several years' work of the London Missionary Society has greatly changed the habits of the Lese tribe. A brief glance at the work done by the London Missionary Society from Maiva to Carama was considered to reflect the greatest credit on Rev. James Chalmers. Under the firm discipline practised at Dobu in the schools and services established there very extraordinary progress has been made. Rev. Mr. Abel is encouraging some of the young men in his district to form industrial settlements for the cultivation of cotton and such-like commodities, an attempt that deserves every encouragement the government can give to it." It is only twenty years since the missionaries landed among these cannibals, and took possession of their island in the name of Jesus.—*The Christian.*

—New Guinea has a missionary college well started with buildings, students, etc. W. G. Lawes writes of it: "In all the work that has been done we have had the ready help of a number of natives from the surrounding villages. Every piece of timber used in our buildings has been carried up from the coast (two miles) on men's shoulders. We cannot always get help when we want it; but the people have been very good and willing. Of course we have had to pay them for their services, but the rate of wages is not high, and as waist cloths and shirts are most in demand, we thus help the people in their efforts to get the externals of civilization. I ought, perhaps, to explain more fully our purpose in establishing the college. The name may appear misleading, and yet it is the best for the object we have in view—viz., to train and fit young men to be teachers of Christ to their countrymen. Before we receive a candidate, we must have evidence that he is a sincere Christian, and then he must be able to read in his own language. That is all. The minds of the most advanced are only just opening, and the time has not yet come when any, except a very select few, will acquire knowledge from books."

—At the missionary devotional meeting of the Jamaica English Baptist Missionary Society, attended by members of the Baptist, Congregational, Moravian, and Presbyterian denominations, an address of much spiritual power was delivered by Rev. D. J. East, who has had fifty-seven years of ministerial service. His reminiscences of mission work in the West Indies, where he has labored for forty years, were of a stirring character. He emphasized the fact that the Baptist churches in Jamaica long ago became self-supporting, and are now contributing a large sum every year for home and foreign missionary work. Most of the contributors give over a dollar each, though they receive scanty wages.

For use in Library only

For use in Library only

I-7 v.18
Missionary Review of the World
Princeton Theological Seminary-Speer Library
1 1012 00317 9274